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THE AMERICAN THEOSOPHIST

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FEBRUARY 1913

UNIVERSITY OF CALIFORNIA

In this Issue

Vance Thompson on SORCERY AND SCIENCE

Also

A SEARCH FOR THE SOUL

BY

THORINGTON CHASE

Christian Science Interpreted

PUBLISHED MONTHLY BY THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA

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Mrs. Annie Besant

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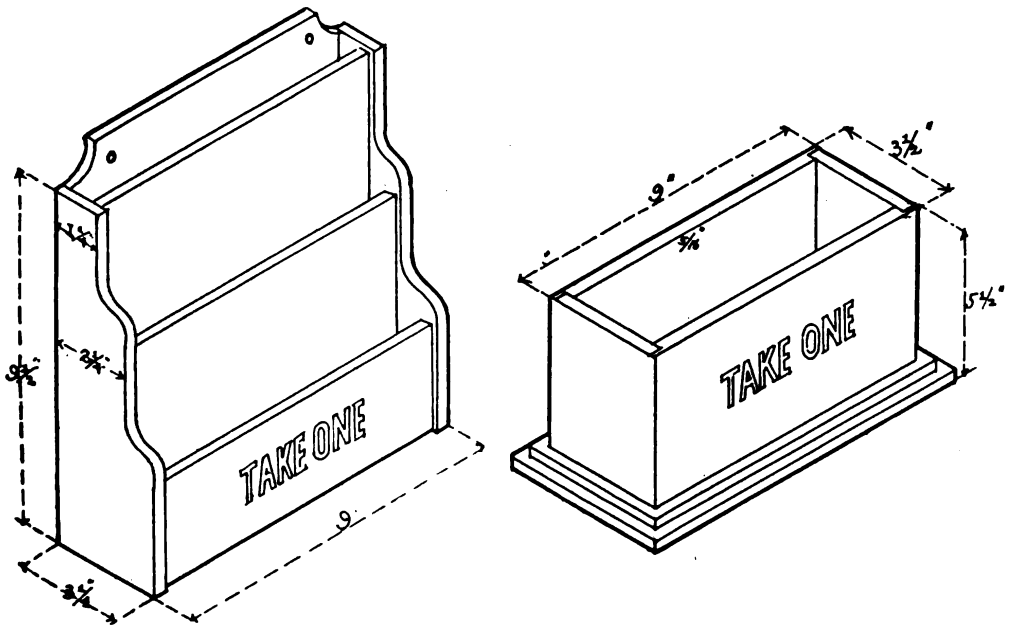
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The
American Theosophist
and the
Theosophic Messenger

Vol. XIV. FEBRUARY, 1913. No. 5

BY THE EDITOR

THE subject of our frontispiece this month is one of those few who, pushing forward in the forefront of progress, have gained the faculty of first-hand knowledge concerning those matters of transcendental observation which to the most of humanity remain as problems of speculation and philosophical reasoning only, or religious belief.

The methods of Occult Science are for the most part the same as those of familiar Science in that they include the careful, painstaking observation of facts and phenomena, yet with the difference that while the physical scientist investigates the obscurer facts of his worlds with the use of the microscope, the telescope and the sensitive instrument, the Occult Scientist makes his investigation with an organ in the brain which is dormant in most, but which has been forced by him into functioning activity, thereby placing at his command the use of the "sixth sense."

It is in a little group of workers along this line that we find Mrs. Russak. Her researches into the "invisible" realms have been useful and illuminating, and there is a growing body of students who look to her as one of the leaders among the investigators in Occult Science. Besides her rare talents in this field Mrs. Russak is a brilliant speaker and a forceful writer. She enjoys a very warm personal friendship with Mrs. Annie Besant, the President of the Theosophical Society.

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THE SIXTH SENSE

THAT mysterious little gland lying close to the base of the brain, and about whose function there has been so much speculation, is now receiving consideration at the hands of medical science in a way that is interesting to the Occult Scientist. This little organ has long been regarded as an atavistic relic of some previous human form entirely disassociated from normal bodily activities, and believed to be in its present condition quite functionless, vestigial. Occult Science has known of its function and has explained its mysteries time and again. The Occult Scientist knows that this is one of the organs that is in more or less full functioning activity in the trained or higher clairvoyant. This is one of the organs whose development is forced in the practice of Yoga and by means of it the most delicate observations in finer realms are made. It is interesting, therefore, to read in the public press that Professor L. von Frank Hochwart, the noted European neurologist, in a lecture before a clinic of students in the University of Pennsylvania Hospital recently hinted that if anything may ever be learned regarding the origin of what is commonly known as spiritual impulse, the mystery surrounding the pineal gland will be entirely cleared away.

It may not be long before it will be discovered that both this gland and the pituitary body have everything to do with the manifestation of spiritual insight as a practical fact in physical life.

MORE EVIDENCE

COMMENTS have recently been made in these pages upon the rediscovery of the lost Atlantis, the legendary continent said to have occupied the space now covered by the waves of the Atlantic Ocean. The existence of that ancient Atlantean civilization and its disappearance is well-known to Occult Science.

To the same science the existence of a previous continent flourishing long ages before upon the present site of the Pacific Ocean is also well-known. This earlier continent was known as Lemuria. The special interest in this continent lies in the fact that Occult Science has for some time asserted that it was soon to begin a re-emergence above the waves and would continue by gradual stages to come forth again.

Evidence tending to support this prophecy has been already furnished in the reported appearances of lands in the North Pacific. A correspondent from Chile recently wrote that the emergence of new islands about ninety miles southwest of Juan Fernandez was its

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latest proof. Also a Honolulu dispatch reports the rising of the coast line of one of the Fiji Islands, as just observed by a passing steamship.

The fact that land once connected the Asiatic continent with the American will in time be abundantly proved by sources outside Occult Science. A suggestive case in point is this:

A London cable states that Prof. William Niven and others have discovered near the City of Mexico the remains of a city of absolutely Mongolian origin of very great age. In fact, three cities were found one above the other. In what appears to have been a tomb of the lowest city, whose age so far defies calculation, Prof. Niven found the clay image of a Chinaman, with oblique eye slits, padded coat, flowing trousers, and slippers. Only the queue was lacking to make a complete portrait of a mandarin of the recently defunct Chinese empire. The fact that the Chinese did not adopt the queue until after they had been conquered by the Tartar hordes from the north makes this last item significantly valuable testimony.

Occult Science has shown the Mongolian to have grown out of the old Atlantean stock, having been its fourth sub-race type, and that he migrated from America to the present site of China via the North Pacific where a remnant of the long lost Lemuria still existed.

The accumulation of fragmentary evidence of the truths asserted by occultists will grow we hope, in time, into quite respectable proof.

THE CLERGY

AN interesting feature of the Theosophical work at present is the increasing number of ministers and clergymen who not only are becoming interested in our work, but are taking a part therein. Some have even relinquished their charges and have taken up their work in our ranks. At Krotona one of our associate members is a clergyman of the Church of England, another a minister of the Unitarian Church. Recently, in a near-by town, a minister resigned his charge to take up definite Theosophical work and in many places there are ministers who are reported to be vitally interested in the Theosophic work in many of its aspects, and it is undoubtedly true that Theosophy is being daily preached from hundreds of pulpits in one form or another.

A letter recently received gives the information that the Head of the Emmanuel movement of an adjacent territory, in a lecture to an audience of ladies, speaking of the Theosophical Society said: "How liberal and broad they are, open to everyone to explain their teaching" and for them (his audience) to "not be prejudiced, but to go and inquire of Theosophists, and take good wherever good is."

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This is a wholesome sign of the times. There is no department of human activity that has more to gain from the Theosophical interpretation than the religious bodies. These are the natural teachers of men; they are the natural distributors of the Divine Wisdom and they, of all teachers, should be most willing to receive new light upon the vital problems with which they have to deal. These spiritual leaders of men have never yet, in any great numbers, taken in the fact that Theosophy is able to vitalize the very thing that they have in hand. They have been so accustomed to hair-splittings over dogmas and written words; they are so familiar with the spirit of antagonism, difference and separation that seems to be implied in all doctrines which are not absolutely identical, that it seems practically impossible for them to realize that the Theosophical Society does not represent a new creed-bound cult which spells separation from them and their great work.

Gradually, however, one by one, the least enthralled of these leaders are beginning to see the impersonal attitude of Theosophy toward such things and, as the light breaks in upon them and they are able to absorb it and give it out from their pulpits, they are finding a *vital element* entering their churches which was just the thing needed to re-awaken the obviously waning interest on the part of their congregation. The fact is that the people are quite awake and no longer are satisfied with canned Theology; they want something that is vital, something that contains the living fire of the Divine Life brought down into the day's work; something that every man can grasp and hold to, which links him individually with the great Father of all, not through any particular organization or type of priesthood, but through the awakening in him of his inherent oneness with the Divine Life which is in all men.

May the leaders of the people through the churches awaken to their tremendous opportunity to lead men to the realization of their royal birthright, their kinship with the Divine, through the imperishable Christ residing in every heart.

LIFE A GAME

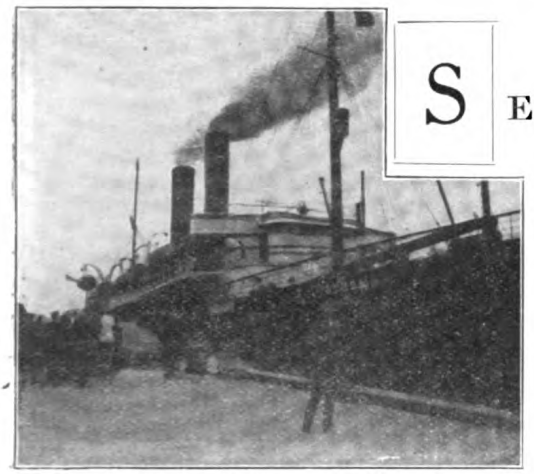
LIFE is a game and we are the players. The game has its rules and when these are obeyed the game proceeds happily; it is the breach of rules that makes the trouble. The person who cheats at his game, who weeps when he loses or unduly rejoices over his fellows when he wins has not yet caught the spirit of the game. The troubles and difficulties of life would disappear if the people would realize the nature of this great game they are playing, and would play it strictly on the square.

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TRAVEL CARDS AND TRAVEL TALKS

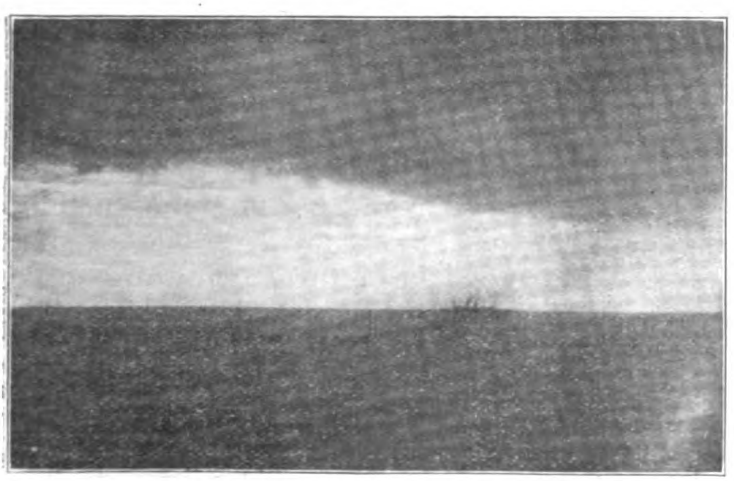
By L. E. Girard

Prospero: *I'll deliver all;*
And promise you calm seas. THE TEMPEST.



THE SOUTH SEA.

SEA travelling is most pleasant touring—when it is not unpleasant. Like the well-known nursery character, it is very good when it *is* good, and when it is bad it is horrid. Sea travel on the Pacific Ocean and through the tropics is the most delightful of all voyaging. He who has come to the wharf where his vessel lies, noted the blue peter sailing at her masthead and the quickened stir that invariably accompanies departure, knows, if he be a traveller, that the happiest of happy times will attend him through the warm and well-named Pacific. He goes up the gang-plank and is convoyed to his stateroom by a steward; he pulls deck shoes and a cap out of his travelling bag, and then departs to the free air of the upper decks to watch the final preparations and departure. From his vantage point on the boat deck he sees the last crates or animals lowered into the hold, the last rush of the inevitably belated passenger who dashes over the gangplank at the last minute, hears the boss'n pipe in the plank, and then the jangle of bells in the engine-room, a sharp voice from the bridge saying: "Cast off!" — and the South Sea is before him.

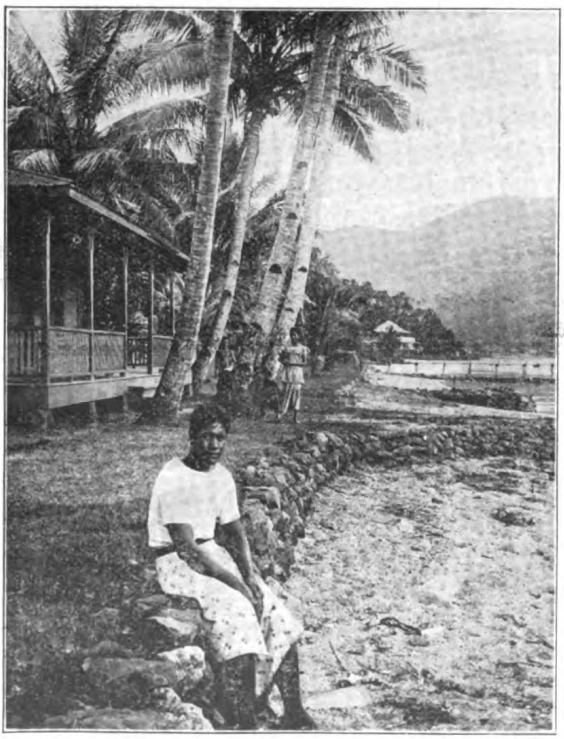


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SAMOAN NATIVE CRAFT, PAGO PAGO

The South Pacific is dotted with the most charming islands, interesting atoll and other volcanic and coral formations. But we sail on day after day through the steady trade winds, south and south through the silent sea, and never the smallest bit of land comes within our horizon. Occasionally a great fish leaps, or out of the sapphire sea before our prow flying fish skim away out of sight. The warm and placid day is followed by the glittering night of the tropics, when the sea is covered by a living sheet of phosphorescent flame through which the steamer plows forever, and which is equalled only by the glory of the moon.

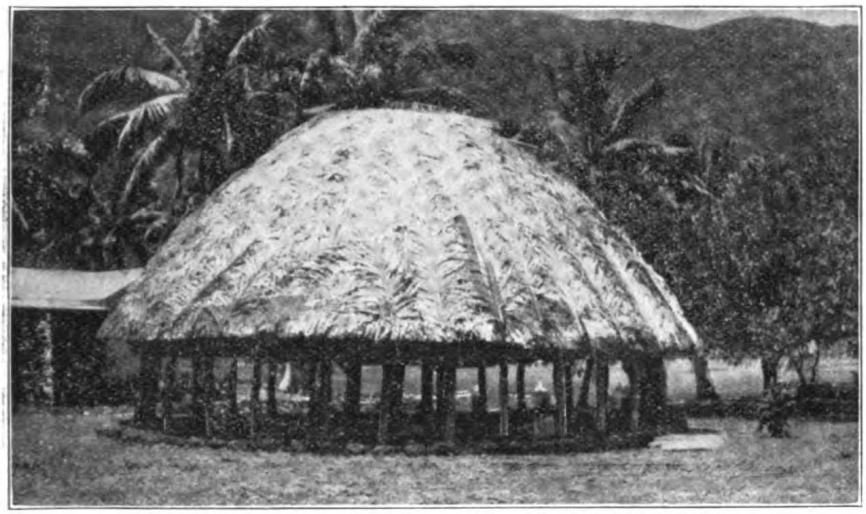


But one day the steward taps on my door and enters, bearing in his hand the *chota hazri* of the East, which he deposits at my side. In reply to the usual greeting, he vouchsafes: "Land on the starboard bow, sir," and the spell is momentarily broken. Later he returns with my deck shoes gleaming white with fresh pipe-clay, and this time he adds: "It is Tutuila, sir, of the Samoan Group," and off he goes again.

We pull into the charm-

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ing landlocked harbor of Pago Pago (pango pango), and are met by a scurry of small boats from the shore, manned by the bronzed natives, splendid physical specimens. At dock lies an American training ship; and, except for that, the dense green of water and hill is alternated only by a few white houses and the yellow beach line. Of course we put off to shore, and we ramble along the beach



SAMOAN HOUSE

For the most part they are without walls



SAMOAN WOMEN

and inspect the quaint houses, which stand like so many mushrooms among the feather palms; and we look with some superior amusement upon the ladies of the land, whose stolid beauty is decked out with a gay wreath or some fine turkey-red garment, or perhaps (I say it with regret) the ubiquitous cigarette. And we wonder what has been the history of this fragment of mankind since the cataclys-

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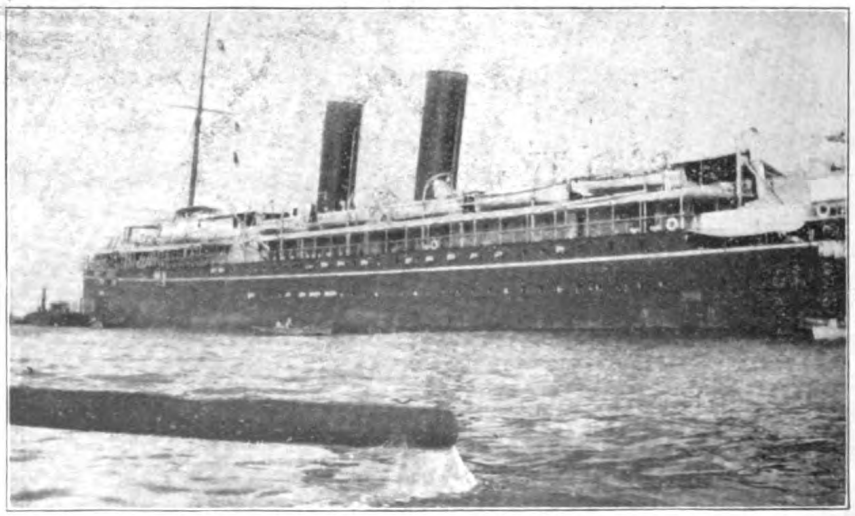


mic overthrow of the old continents of Atlantis and Lemuria.

We dream of the countless centuries of time through which the race, like a cobweb in the wind, was swept about over the face of the earth, and tangled here and there with other threads, until at last these fragments were shored up upon this emerald island in a sapphire sea.

But a sharp and staccato call from our steamer warns us that these day dreams must end, and with sincere reluctance we turn back to our vessel, watch once more the business of departure, and slowly steam out past the setting sun.

So we sail ever onward to the south, until another morning, with the smart steward again at the door, saying: "Land, sir." *This* time he carries away the leather shoes I had abandoned, as it seems, ages ago. I dress in the conventional garb of the landsman; I don these leather shoes. Through breakfast I wonder at the difference. My pleasant table companions have vanished; here are the same strange folk that I met long ago. Then the engines stop while a little man in oilskins clambers up the side. Comes the piloting past other vessels; the greetings from the shore; the creak as we slide against the dock; a rattle of the donkey-engine putting out the gang-plank, —and the South Sea has vanished into the dark abysm of time.



IN HARBOR

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SORCERY AND SCIENCE

By Vance Thompson

I

No man of any celebrity can go out of an evening without being asked to read the hand of his hostess, tell fortunes with cards, or hypnotize the upper housemaid. Then the conversation goes darkly into occultism; it may begin with Christian Science—which, by the way, was invented by the Chevalier Gérard de Caudemberg, who, printed a book with that title in 1857—but no matter how the conversation begins, the end of it is Magic.

Now to convince men that magic is true it is necessary to convince them that they themselves have magic powers, powers which are not miraculous but are a natural branch of anthropology and may consequently be scientifically explained.

"But I," you insist, "have none of these powers. I cannot cast a spell upon mine enemy so that he wastes away. I cannot," you aver, "lay the sorcery of love upon an unkind girl."

This leads straight to the point.

In most cases our magic powers are unconscious and not controlled by the will. The Hindu adept, the magician or the sorcerer, on the other hand, makes a conscious and wilful use of these mighty forces. Indeed the chief thing in magic is the power of the will—the settled intent. This formidable truth was known to Paracelsus

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and to many medieval masters of the dark science. You, too, may work the spells they worked; for in you—as in everyone—the magic faculties are latent. Lightning flickered, the Hertzian waves traversed space long before they were harnessed for the service of man; and long before the magic faculties were examined or analyzed by men they manifested themselves in evil, exceptional ways. In the old days superstition unquestionably corrupted practical magic, for the regularity and naturalness of its manifestations were not understood. Even in the wildest medieval superstitions, however, the germ of truth is discernible, beneath them may be seen the calm, natural law of magic, scientific in its inflexible regularity.

The imaginative Middle Ages attributed all marvels, all sorcery, all magic, whether legitimate or illegitimate, to the supernatural intervention of angels, of demons or of devils. For many centuries this error obtained. Therefore magic was left to the superstitious, to unconscious sorcerers or to rogues. Scientists of fair intelligence bluntly excluded it from their cut-and-dried system of things. It was left for the investigators of the last score or so of years to define its place. They saw that the very universality of the law of causation makes it evident that magic—which sums up the unknown human forces and unexplained phenomena—can rest only upon an unknown natural science. Logically enough they are developing science along magical lines.

Scientific investigation is no longer solely concerned with the examination of what is visible, of what may be touched and weighed; more and more it turns to the investigation of what is invisible, of what it can neither weigh nor touch. The study of radiant matter is leading that way.

There are already innumerable points of contact between science and magic—between, that is, the known and unknown natural laws —both in physics and psychics. The Roentgen rays furnish an explanation of such a magical phenomenon as clairvoyance; wireless telegraphy makes clearer the mystery of telepathy; suggestion is explicative of the casting of spells; sorcery is explained by the exteriorization of sensibility. When our science is perfected, then magic, no longer occult, will take its place, unveiled, among its learned sisters, frank as chemistry, honest as astronomy, common as the rule of three.

Patience, a moment—

I shall give you certain practical rules for sorcery—though none for doing evil—so that you may accomplish prodigious things. First of all, though, it should be understood that these prodigies are only

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apparently in contradiction with natural laws. A real contradiction cannot exist in nature. What may be, of course, is a contradiction between magical facts and inefficient scientific theories.

An instance:

Imagine Mr. Roosevelt back in the Greece of two thousand years ago—armed with all his weaponry of today—strolling in the violet fields, pot-shotting the swallows—sending death a-spinning in the white of the air.

Now to the Greek scientists that had been magic, magic monstrous and formidable.

Mr. Roosevelt and his gun seem reasonable to us merely because our scientific theories have been enlarged.

That is clear, is it not?

And the magician? He is one who consciously uses the unknown forces, forces of unknown causality. Something indeed we know. In practical magic there are two chief factors, physical and psychical. For the physical part of magic, the material substratum as it were, there is the od, the astral body, animal magnetism. The psychological part is *active;* it is the motor. You may call it will, intent. The scientists call it monoideism. The od, or astral body, is the agent. Through its agency are accomplished the phenomena of telepathy, of clairvoyance, of magnetism, of exteriorization, of sympathetic cures; those of Lourdes, of Christian Science, of Philippe and the rest; of levitation, of telekinetic movements, of rhabdomancy.

Monoideism is the habitual mode of magic action; through the od, or astral body, it acts upon the human body or upon exterior objects.

Monoideism is simply mental and psychic concentration upon a certain purpose and intent. Napoleon's extraordinary achievements were due to this single-mindedness. In the case of Jeanne d'Arc it touched the magic life. Her monoidea, that she was to lead King Charles to Rheims, intensified her latent faculties of magic, until she heard voices and saw visions which were confirmed by events.

Most of us are polyideists. A thousand fancies beat in upon us from the outer world. It is to escape these nagging invasions from without that the sorcerer seeks solitude where he may become obsessed by his one idea. For this reason, too, he has built round himself a house of formal rites.

As you shall see.

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These things had to get themselves said if you are to go far and clear-sightedly into the world of magic happenings. 'Tis simple enough, too, once the essential comprehension of the od, or astral body, is gripped.

Gypsies, stable-lads, hunters, all men who live close to animal life know it. The dullest kennel-boy who takes in hand a new-bought hound knows what to do. You have seen him when he forced open the hound's jaws and spat down its throat; and from that moment—at least after a moment of growling amazement—the hound was his hound, faithful to word and hand.

And why? The saliva is highly impregnated with od. What the kennel-boy spat down the hound's throat was a little of himself. To just that extent the hound became an adumbration, prolongation, as it were, of the kennel-boy. (Nicer mannered people, when they would have their dog wait on the door-step, toss down a glove; and the dog guards faithfully the glove, charged as it is with od, well-knowing he is guarding a little of his master.)

And the kiss that binds two lovers is no other thing. They become more nearly one than the poets imagine. Thus old lovers, long-wedded, grow strangely alike, so freely have they absorbed each the other's od. Kisses are indubitably magic.

Long before Heinrich Hertz discovered his magic waves, the action of od upon alien od was known by the magicians. They knew, moreover, that it could act, like the Hertzian waves, across space. Of course this action at a distance depends upon a similitude of odic tension between sender and receiver, just as in wireless telegraphy there must be a kindred electrical tension between the two instruments. A magician I know killed a man hundreds of miles away. The lever he lifted put in motion a force which could act at a distance; therefore that force—magic as it seems—was of a physical nature. What he did was no more supernatural than the sending of a telegram or the firing of a revolver.

Indeed, many magical achievements may be artificially imitated. An instrument for wireless telegraphy, joined to instruments for long-distance photography and phonography, will, as Mr. Edison knows, give a colorable imitation of the most perplexing feat of medieval magic, the evocation of the living. That good man, Saint Augustine, accomplished this many times; he gave it over only because he suspected there was something devilish in it. In his day magic was not raised to a conscious art. He did not know that the psychic force has always at hand a physical agent—this od which pervades all nature, plant and metal and man.

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II

Casting a Spell.

The classic illustration of the sorcerer's evil-doing is the attempt which was made upon Queen Elizabeth and which was frustrated by the discovery of her waxen image in a dunghill near Islington. Quite as familiar is Sir Walter Scott's account of the magic crimes of Lady Powis, in one of which she made a clay model of Lady Balnagowan and riddled it with flint-tipped arrows. A similar method was in use in the earliest days of Aryan civilization; and the Atharva Veda describes in detail how this image, or magic doll, should be made and how, if it be buried, death comes upon the hated one whom it represents. There are shepherds of the Brie, there are peasants of the Ligurian Alps who use no other method today. One of them, a strange woman I knew in the hills above Colderodi, averred that in the waxen effigy she imprisoned the soul of her enemy. In this picturesque phrase she came close to the secret of sorcery. From the beginning it has been an attempt to conquer another's will, a mystic expedition against the soul and will of an enemy. In what fluidic chains she bound it captive the Ligurian sorceress did not know; but I knew. Nor could she tell me why she draped the little figure of wax with rags which had once belonged to her victim. That matter you and I understand. The rags of silk or wool, long worn, were impregnated with the od of the victim. She would go to any trouble, run any risk to secure clippings of his finger-nails, locks of his hair. She knew not why they aided her spell. She believed it added to the likeness. What it did was to endue the figure with the victim's od.

Often we talked of these things under the olive trees yonder in the hills above the Mediterranean Sea. She made the magic doll as like as possible to her enemy, or the man or woman on whom she would fain cast a spell. This resemblance, the real fragment of nail in the waxen finger, the cloth of the real man's cloak on the shoulders, the real hairs on the waxen head, served to concentrate her attention (her monoidea) upon that man and no other. Indeed, it were hard to say how much of him is in that image; how much of his essential personality lingers in the cloth he has worn; what fluidic cords bind his vital forces to these discarded fragments of wool or silk; how much of his sensibility is snared and imprisoned in the waxen doll.

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He is afar, a shepherd in the hills, a husbandman in his field, in seeming freedom; but subtle filaments bind him to the grotesque effigy in the hut of the sorceress.

I have said that in order to create the intense concentration of all the being (which modern scientists call monoideism) the sorcerers have built up a dark and formal ritual. Many of these rites might seem ridiculous were it not proved they well serve their purpose. The rites of this dim Ligurian woman—she could neither read nor write—varied little from those you will find in the books of Hindu magic thousands of years ago. On the earthen floor she drew a circle. Round this she scrawled vague symbols, which in earlier tradition were probably zodiacal signs and numbers. She spoke of this circle as her defence, like the ramparts of a walled city. In reality it adds only to that impregnable concentration without which sorcery is impossible. (This is true also of the ink or black mirror into which she stared.) Her lethal instrument was a long steel pin which she thrust through the waxen image. If she perforated the heart, that way death came. And you ask why? Because that was her will—her settled intent—which in magic is everything.

A great lady, the Maréchale d'Ancre, was burned alive for having slain several persons of the court by the use of these wax figments; she pleaded: "I had only the power of a strong soul on weaker ones."

Rightly enough the judges declared: "That in itself is sorcery."

Rites and images are only the ways and means.

Only a means to the vile end are the shooting of arrows tipped with flint, or the stabbing with steel knives; death flies on subtler wings from the od saturated doll to the victim far-off in the hills.

You will remember a famous experiment of de Rochas which took place in the presence of physicians and members of the French Academy of Science. He placed a man in a profound state of hypnotic sleep and held close to him a photographic plate until it was charged with his sensibility or, in other words, was saturated with his od.

Taking the plate into a room afar, de Rochas scratched it with a steel pin—and the subject fainted. When awakened, two red wounds on his hand corresponded to the scratches on the plate. In the mysterious domain of scientific facts de Rochas had rediscovered the art of sorcery. It is noteworthy that in this experiment (which has been often repeated) a little time elapses before the wound inflicted upon the od-impregnated photographic plate makes itself evident on the physical body. That, too, is true of the sorcerer's work. Hours elapse, days, weeks, according to the power of the spell.

I have described the method most commonly practiced in mod-

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ern Europe. Almost as common, however, is the destruction by fire. In this method the wax doll is placed near a fire, and as it slowly melts away, so perishes the victim. In Spain and the Basque lands especially, there is a hideous kind of witchcraft which I saw employed—though I stayed not to the end. My servant there was a Basque boy and as he had been with me a long time he gave me some of his confidence. One night we visited a Basque witch of Tolosa. It was in the Guipuzcoa. I had known by hearsay that the Basque witches wove into their spells the sweet wild lives of birds, the harmless lives of kine, the fainter lives of sun-lizards, toads, serpents. That night I was to see a little of it.

I had gone to Tolosa for the fete of Saint John the Baptist, celebrated in the glad Southern way with dancing, musketry-volleys and bull-fights.

After nightfall my servant took me out the Hernialde road to the house of the sorceress. She was a dark-eyed woman, in a red petticoat with a knitted shawl tied over her head and falling to the waist. Her age might have been forty, but it is hard to tell the age of a Basque woman. A plain woman; only what she did was remarkable.

There is as you know so intimate a likeness between certain men and certain beasts that popular wisdom has made it concrete in a proverb. One man walks the earth with the look and eyes of a fox. There are bull-men, eagle-men, men who slink through life furtive and dangerous as though kin to the adder. A perception of this truth lies behind the Basque witches' use of animals in their deadly incantations. Perhaps, too, their monoidea of hate and destruction is fed by blood and outcries. What toad-like man she aimed at I know not. Fragments of cloth, of hair, of finger-nails, a tooth once his, she threw into a mortar with a living toad, with unspeakable ordures, with a yeasty ferment of grain; and all this she crushed with a pestle, crooning meanwhile a litany of blasphemy and death. Thus hour after hour she poured her maleficent will upon the fuming mass, in which the od of the victim surely was.

There is a notorious Biblical phrase: "The vials of wrath." Like most symbols it is accurately true. Modern scientists, among them Professor Elmer Gates of the Laboratory of Psychology in Washington, have reduced anger to a chemical formula. They have discovered that the passions precipitate chemical products. The very perspiration of an angry man, his very breath, deposits an earth-colored sediment. *"In one hour of intense hate,"* they say, *"enough of these chemical products is precipitated to cause the death of four-score persons, so deadly is the poison."*

I thought of these experiments as I watched the brown hag in

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the hut raining hatred into the earthen pot where a man's od, a little of his astral body, rotted in the corruption of ordure and ferment and blood.

The end I did not see.

What she did, I know, was to spread this foulness in a place where the victim must tread in it or touch it in some way, so that along the odic filaments black decay might enter his body.

III

The Astral Duel.

In a broad way—for this article is not a primer of sorcery nor is it intended to teach the casting of spells—I have shown what witchcraft is and at what essential points it comes into open contact with modern science. And I repeat that all the great historic instances of bewitchment can be duplicated in a well-equipped laboratory, granted only that the experimenter has that power of concentration which the text-books call a monoidea. I know at least nine people in Europe who can do this thing; and my acquaintanceship among magicians is not too large.

A question rises naturally and inevitably here: If this sorcery be explicable by science, has then science found no defence against it?

The old woman of the Ligurian Alps told me that quicksilver placed between two reeds would hinder witchcraft; but she lacked scientific training. (I do her an injustice; she had scientifically trained her will; she had attained the height of monoidea; not idly, she said: "As a bone to a dog I toss this man to death," and threw the lethal image into fire.)

But has science found a defence? The Atharva Veda describes the method used in ancient India, which consisted in finding and destroying the image, a method followed when Queen Elizabeth was aimed at by sorcerers. The medieval records, however, lay great emphasis upon the danger the sorcerer has to face. The victim, if once he knows the ill which wastes him and its source, may well muster his forces of will and hate and, refusing to let his od be rotted by fetid poisons, attack in turn the enemy.

For many years, indeed until his tragic death, Doctor Boullan waged battles of this sort. They were distinctly astral battles and his ardent enemy was a renegade priest known as the Canon Docre of Bruges. Boullan was a little old man, sweet and mild. He was an intimate friend of Huysmans and is depicted under the name of Dr. Johannes in *Là-Bas*. Both Huysmans and Jules Bois were present at the duel in which he met his death. The painter Lauzet

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was also there. It was in Boullan's house in the rue de la Martinière in Lyons. The night before he had spoken of the danger he had so often faced, when his enemy sought his life with sorcery; but he was in stout health. This night the attack was made suddenly upon him. He had indeed learned from Madame Thibault that his enemy in Bruges had laid his effigy, prepared after the manner I have described, in a coffin, vowing him to death; but he had no time for those preparations he might have made. He had no chance for the long ritual which affirms the will—creates by isolation the monoidea—enables the victim of black magic to send back along the fluidic filaments the dark currents of hate and death. Old and little, he was still a rare heroic figure of energy and exaltation. At last he staggered as though beaten on the head. Great bumps rose on his forehead as though from blows of a fist; he gave a loud cry and fell. When the witnesses of this grim astral duel tore open his shirt to give him air they saw a bloody wound in his breast; and Dr. Boullan was dead.

Of the two antagonistic fluids that of the man of Bruges had been the deadlier; it had killed. Three of the witnesses of this duel live today and walk the streets of Paris; Huysmans, who wrote the fullest account of it, is dead.

I have related the death of Boullan. An earlier adventure of his will give a glimpse of things done in this Paris of latter days. The Marquis Stanislas de Guaita was one of the most remarkable men of a generation which gave to France his friend and classmate, Maurice Barrès. A brilliant writer, he was better known as one of the most daring investigators of those sciences which are still occult. For a reason which I need not state he had vowed a fierce hatred to the mild, ecstatic, little Dr. Boullan. In his old house on the Isle of Saint Louis he practised sorcery, and his victim was Boullan afar in Lyons. With subtle and violent cruelty he seethed the waxen effigy of his enemy in poisons that stifled and burned; yonder in Lyons his enemy was stifled and burned. This thing was notorious in those days. Among those who were against this criminal play with occult forces was Jules Bois. Himself an occultist he dared not, however, meet de Guaita with such weapons. He challenged him to a common duel with pistols. The Marquis accepted. And here I shall tell what happened in the words of Paul Foucher, a nephew of Victor Hugo:

"I was one of the seconds of Jules Bois and at the moment of setting out for Meudon, the dueling-ground, he informed me that curious things might happen, as occult partisans were fighting on each side. And indeed on the route to Versailles a strange thing came to pass. One of the horses of our landau stopped suddenly and began to tremble, shaking on its legs as if confronted by the devil himself.

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For twenty minutes this scene lasted, the horse, in sweat and terror on an empty road, refusing to move. We came late to the rendezvous. The word was given and the pistols were fired. They had been loaded by an army officer and Laurent Tailhade had seen to the loading. Yet when Gastinne-Renette, the expert armorer, took them up, he found that Guaita's pistol still held powder and ball."

If Boullan could save his friend he could not save himself.

And de Guaita's hour was at hand; but the tragic horror of his death cannot be told here. Maurice Barrès has set down all that may be publicly printed.

There have been other occult duels in the Paris of these days. To one other I shall refer. It is that of Dr. Encausse of the faculty of Paris with a witch of the Brie. He and others have told it very fully; I give an abridgement of his own account. By way of preface I might state that what he fought was the astral body of a sorceress bent on evil. It was in his country-house where he was alone at night, his family being in town. Thus:

"I undressed (I was in uniform) and leaned my cavalry sabre against a chair near my bed. I went to bed and blew out my candle. That moment I heard a scratching at the door. I thought my dog, Sokol, had been left in the house and got up to turn him out. He was neither in the room beyond nor in the hall. I called him again and again. The only answer was an increase of the scratching noise. I went back to the bedroom and shut the door. The scratching persisted. I lit my candle and the noise ceased. I slipped on my trousers and went out to examine the premises carefully. Still having the dog in mind I went upstairs and down, calling him everywhere. I found nothing and returned to bed, putting out the light. Immediately the noise broke out again, far louder than before. It was on the outside of my bedroom door. Then I was angry. I jumped out of bed, snatched up my sabre, unsheathed it and opened the door. It seemed to resist and I saw a vague kind of light when I pushed it open. Unthinking I dashed forward, slashing with my sabre. Sparks flashed from the door as though my sabre had struck a nail. The point of the weapon had penetrated the wooden door and I had trouble in drawing it out. I ran back and lit the candle and, sabre in hand, examined the door. The panel was split from top to bottom—but there was no nail, no bit of metal, no trace on the sword. Again I searched the house, found nothing and, at a quarter to twelve, went again to bed and, my sabre beside me, slept till morning. At nine o'clock I went to the house of friends for breakfast. I related my adventure. All of them and especially Mr. N— were impressed and insisted on going to my house to see the broken door. On the way a woman of the village stopped us and begged Mr. N— to go at once to the house

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of a certain Dame B— who had just been found in her bed, senseless and bloody. We followed our guide. In Dame B—'s house lay a woman on the bed, her face covered with blood, the very eyes sealed with congealed blood. In the head a fatal wound, made with a sharp instrument, ran from the parting of the hair to the root of the nose; it was seven and a half centimetres in length. The skull was literally split and the brains oozing out. I ran to my house for instruments and bandages. Before my return Mr. N— had bound up the head. The cottage was filled with inhabitants of the village, including the landlady of the Inn. No one could imagine how Dame B— had been wounded. She had the reputation of being a sorceress and the population had always feared her. But the only comment was that of the landlady of the Inn: "Dame B— got what she deserved.'"

The witch died.

IV

Love-charms and Talismans

It is one of the profoundest secrets of occultism that the inherent virtue of the thing symbolized can be transferred to the object which serves as symbol. Herein lies the efficacy of the church ritual and indeed of all rites. The thing typified is attracted by the symbol, as iron to the magnet. This you might think was matter only for those who are curious in the psychology of men and gods; but the humblest sorcerer who ever cast a spell, the leanest witch who ever sent death, like a cold ball, into the body of a cow, had complete realization of this redoubtable truth. Reichenbach would have explained it by stating that the od, which is the physical agent of all occult achievements, is scattered universally through nature, in the plant as in man. Through it the psycho-magnetic forces act; through it the sorcerer works his spell, which is good or evil according to his psychic intention. All history shows men who have distinguished themselves from their contemporaries by their domination over nature and over their fellowmen. According to the use they made of their faculties they are called saints, prophets, magicians, sorcerers or scoundrels.

What is casting a spell?

This form of sorcery is ritualized magnetism (to keep to the familiar word) acting at a distance. Doctor Richet of Paris, Ochoro-

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wicz and a dozen others have proved that the mental forces traverse space. In the dawn of the ages witches and lovers knew as much. On the plains of Persia the first white Aryan lover fashioned in clay an image of the girl he loved and pierced the heart with a feathered dart that she might know he loved; he whispered the incantation which called her from the tent where the sleep-stricken master slept among the sleeping dogs. John Wier used similar rites. He cast into the fire, with due circumstance, the image of the woman; and she came to him across the night. Modern magicians burn the photograph of the woman they wish to see. They burn a lock of her hair. Again the rites are exercised upon a ring she has worn and which is impregnated with her od, or a letter covered with her kisses, a glove or ribbon. It does not greatly matter.

So long as the sorcerer has the merest rag she has familiarly worn, so long as by any rites, simple or complicated, he can condense his will into a monoidea, then so surely will the "charm" take effect.

In other words, any object may become a talisman once it has become saturated with the odic influence of the loved one, impregnated with the will of the occultist.

There are certain herbs which are in themselves talismans of love; they demand no rites or conjurations. It was such a philtre that strange woman, Marguerite Steinheil, gave to Felix Faure in a wine-glass; drinking, he loved and died. Van Helmont describes one of these herbs, the name of which I shall not mention. Dried, powdered, rubbed in the hand, it has a strong influence upon anyone who touches that hand. For days the sympathy persists. Van Helmont took in his hand once the paw of a little dog. All day it followed him; all night it moaned at his door; it was forty-eight hours before the effect wore off. One of the commonest "charms"—at least it is common in Europe and the East—is a piece of parchment folded into the shape of a heart. It is inscribed with the astrological signs of Venus and her Houses and the loved one's name. Within are the powdered dust of a magnet, vervein and a flower gathered on a virgin's grave. This parchment influences the compass even at a distance; possibly it affects the will, for this is true: the charm which is believed in is a true charm; it is the point of departure for the monoidea which is omnipotent.

It is of historical interest to state that love-charms have always been weapons of woman—she whom nothing mysterious and intellectual escapes—and it is for her the sorcerer has chiefly worked. When the great poet who bore the name of Villiers de l'Isle-Adam lay dying in an hospital of Paris, a woman of the people who had

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been his servant, went to an old sorcerer in the Seine et Oise. What the magician worked with was a lock of Villiers' hair. So potent was the spell that the poet sent for his friends and a priest and married the kitchen-maid, with awful protestations of love. Then he died.

Science and sorcery meet here again.

The experimenters of the laboratory have found that a certain kind of person—nervous, anæmic—is best fitted for their occult experiments; it is such a person Doctor Giorgio Fienzi makes increase or decrease in weight; such an one Lombroso used when he would send the astral body to do his bidding. Now, in that famous Book IV of *Occult Philosophy,* Cornelius Agrippa declared that sorcery is all-powerful only when "the white children have slain the red children," that is: when in the veins the white blood corpuscles have crowded out the red. Upon such an one, lymphatic, anæmic, the spell lies heavy; and though he be the Count Villiers de l'Isle-Adam, the descendant of a hundred gentlemen, poet and man of intellect, such an one will indeed marry his cook, if it be the witch's will.

That most so-called sorcerers of the present day are charlatans is doubtless true; but counterfeit notes do not disprove the value of Uncle Sam's legal tender; rather, they affirm the existence of good bank-notes. I have known a number of witches among the peasantry and among the vulgar; all of them, I dare say, deserve the epitaph "Convicta et combusta," once common in Salem. Ignorance is a bad ally of the psychic forces. The sorcerers I know best are of the learned sort, from de Guaita, who died ten years ago in his lonely castle in Lorraine, to Colonel de Rochas, Dr. Richet and even the late William T. Stead. Any one of them would, I think, have agreed with me in this definition of magic: *the reaction of the monoidea upon the astral body, or od, and the action of the astral body upon the physical body.*

The *Media Magica* may differ as widely as you please, from the pestled toad of the Basque witch to Dr. Burq's metal cap, from the magic circle scratched on the floor of a Ligurian hut to the metallic circle of Dr. Encausse round which spins an electric current; one and all accomplish the same thing. The magician who sends love may send hate; but he who sends death cannot send life. That is why I have not given precise instructions for the expert use of these occult forces; they are full of peril; and Stanislas de Guaita is not the only adept who, thinking he could slay, was slain.

No, it is not a game to play lightly—as one reads the hands of his hostess or hypnotizes the upper housemaid.

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EDITOR'S NOTE

ON

SORCERY AND SCIENCE

Mr. Thompson's effort to peer beyond the border-land separating known Science from Occult Science, and to link the two together is most useful. The present attempt ably shows the science of the degraded and criminal aspect of Occultism and brings out facts pertaining to the prostitution of occult powers, such as were commonly given forth in the earlier Theosophical literature.

One can discern from this paper the truth that those who have thus misused the powers of will to bring about results that are devilish rather than divine are simply using forces that could and should be turned in the opposite direction and applied rather for the attainment of all that is highest and best, along the lines of purest altruism. Life is one, though form is many. The forces of the One Life invisibly link the many together, and may unfortunately be turned downwards for the destruction of form or upward for its constructive well being, according to the uses to which they are put.

The destruction of a great and powerful civilization took place when Science and Occultism went hand in hand for selfish ends; and so Atlantis was whelmed beneath the waves. Unless Science, which is now penetrating again the realm of Occultism, uses her knowledge and power for the higher good, she will again bring destruction upon herself and the race that prostitutes her knowledge.



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SYMBOLISM OF THE TRIANGLE

By Elliot Holbrook

(Continued from page 245)

EVEN if we superficially examine our manifestations we will see them made up of an endless round of thought, feeling and action, reflections of the triune nature of the Logos. Thought or cognition is always accompanied by feeling, and feeling tends to action. Further examination shows us that, while in incarnation, the physical world is the world of action and the physical permanent atom is the focus of that phase of manifestation, while the astral atom represents the feeling phase and the mental atom the knowledge phase. The permanent physical atom and its body put us in touch with the physical world of action. The permanent astral atom and its body put us in touch with the lower world of feeling, while the mental permanent atom and its body put us in touch with the world of concrete thought and, as said, our manifestations are mainly ceaseless turnings through these three worlds, each phase of which has its positive and negative aspects.

Let us compare these three bodies to the railroads, telegraph and telephone lines of commerce. The greater their ramifications and the more connections made, the greater is the field brought under control and the greater the variety of business that can be conducted, finally unifying and bringing together the whole commercial world. So the greater the ramification of the web of life, the greater the number of meshes, the greater the number and variety in the atoms and molecules contained in the bodies, the greater are the regions and finer the shades of consciousness, and greater the control obtained over the planes to which they belong.

If we look carefully into our manifestations, we will find factors that cannot be assigned to the lower triangle and which are diametrically in opposition to the nature of it. We distinctly recognize a conflict within ourselves. This is due to the life in the intermediate or egoic triangle attempting to assert sovereignty over the lower, being its rightful lord; but more of this later.

Let us briefly view a cycle of the lower triangle. When old age is reached, the forces playing through the physical body begin to slow down, partly because foreign substances have lodged with-

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in, because the connections with the web have become defective or the web jammed or injured in some way. Briefly, decrepitude has come and obsolescence as well, for the body that at one time suited the growing life within is no longer that needed for evolution. The man needs the tools of a man, not the playthings of a child. So at last the web is withdrawn from the body, stripping off the physical atoms except the original one, and we say the man is dead. The permanent atom, enwrapped in its web, is put to sleep and consciousness is withdrawn from the physical plane. The lowest point of the triangle, that of activity, is drawn up into the astral plane and his astral body is his vehicle for both feeling and acting. He not only retains his desires and has the same feeling, but, the veil of physical matter being gone, he perceives astral objects as he previously perceived physical ones. He moves about and has means of communication analogous to those he used on the physical plane. We are told that, ordinarily, while making the transition from the physical to the astral plane the material of the astral body is rearranged, with the coarsest outside, so that only the vibrations corresponding to such material can reach the consciousness. The slow wearing away and the dissolution of the astral body exposes in turn different grades of astral matter, so that life on the astral plane is a progression from some low point of awakening to the higher sub-plane. The point of awakening, the time spent at any level and the intensity of life at any point depend on the development of the person and the amount of desire stored during earth life. In the course of a few years the astral forces exhaust themselves and the astral body is gone, and all three points of the lower triangle are drawn into the mental plane.

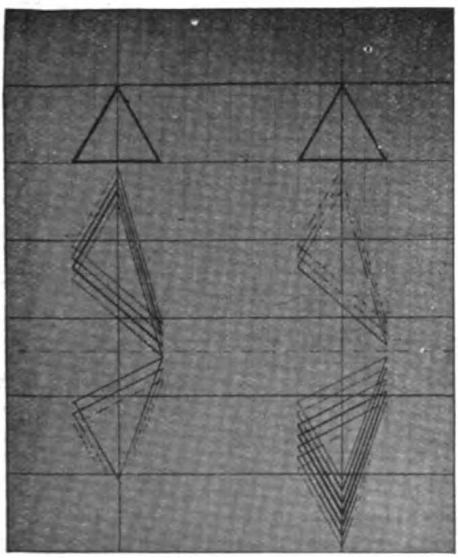
The ordinary man is not sufficiently developed to live an active objective existence on the mental planes. For a description of life there, in the heaven-world, you are referred to the writings of Mrs. Besant and Mr. Leadbeater. It may be well to remark, however, that with the loss of the astral body all personal feelings are left behind, and memories of the past have changed in quality and can now be viewed in a judicial way never before possible. It must not be thought that this is a world without feeling; on the contrary, the mental plane has a feeling of its own, the joy of thinking, and it is drawing closer to the stream from buddhi, which now determines the governing tone of feeling rather than the astral quality of the lower worlds. We are told it is a world of bliss quite beyond comprehension down here.

As in the other worlds, so is the mental body in time outworn, its energies exhausted, and the whole lower triad is caught up into the higher or egoic body and, there assimilated, becomes the seed for

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a new personality when the ego again projects it down into the lower worlds. In the meantime the ego bathes in the stream of Logoic life coming down through the Monad and, consuming his successive personalities, grows into a self-conscious centre in his own world and, sometime, when he has a sufficiently developed personality, the two will merge while yet the personality is on the physical plane. Thus the ego, through his personality which has become one with him, extends his consciousness to the physical plane and the necessity for further personalities ceases, or we may say the personality has become immortal.

Evidently somewhat analogous changes must be repeated at still higher and higher levels.

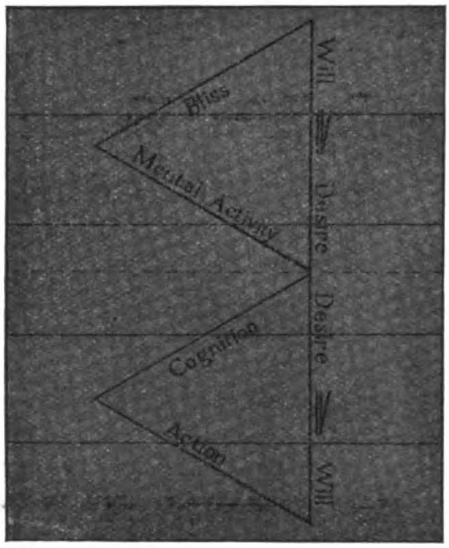


Here is the use of the symbol to represent what we might call responsive actions. Suppose you go out into a terrible blizzard; it is snowing and blowing and very cold, and all that; what is the result? An immediate intense sensation, followed by a feeling of fear or anxiety or something or other that passes into the mind, and you decide as to what you are going to do. The whole lower mechanism of man is put into operation; it is not simply a single triangle, but you might say all the sub-planes of those three lower planes are awakened either directly or indirectly and a part of the direct current passes round through thought, feeling and action, or as sympathetic vibrations cause one sub-plane to stir another. But all this time the ego is not materially concerned. There is a mere shimmer which takes place up there as a result of these vibrations below. Something must go up to the ego, and you can imagine how down below there is a perfect storm of vivid flashing, while above there is a faint corresponding action which looks like a little reflection of it.

On the other hand, suppose a man is engaged in some great effort, either to realize or feel or stir something in his higher feelings or to master some abstract problem. Suppose he is intensely trying to attain to the realization of some abstract problem, then the self-induced vibration coming down from above sets that point into action and all around it is alive with light, alive with vibrations in his causal body, in the realm of the ego, and that is faintly reflected be-

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low. Instead of activity in the physical body, it is possible that his heart-beats are below the normal and he is quite unconscious that he has a physical body; he is largely drawn away from it, and its life is diminished.



Here is another representation of man by the use of the triangles. If we study man somewhat carefully, we will discern that there are three points that seem to have a certain kind of objectivity; there is the physical lower world, and the middle point of the mental, and we feel positively that away to the top there is another point which is quite as definite. But in between those there is a hidden something that never seems to be objective at all; the hidden desire that works between, or the hidden will, and I have represented them in connection with algebraic signs since the will and desire are only the positive and negative phases of the force aspect everywhere in manifestation. Will is equal to or greater than desire in the upper planes and desire is equal to or greater than the will below.

For a long time man clings to his lower world, in spite of all his trials and pains. He is not at all satisfied with it as it is, but thinks, if he could fix it as he would, he would be quite contented to stay always. Man clings desperately to the physical and lower astral worlds, yet the time will come when he will truly tire of them, get Vairagya, and he will make the step that takes him to the mental world where he will try to solve the mystery that has arisen before him—but in vain. The world of thought does not solve the mystery; it is not even the means to the end, but only another step towards the end which must be taken.

Men remind me of the little bubbles that form in the bottom of the pan of water over the fire. They grow and wiggle, but seem to hold on desperately till at last they break loose and then soon are at the top of the water. So with man. For ages he clings to the bottom, but once his anchorage, ages old, is broken, he rises to the top in a few short lives.

Mr. Leadbeater has said there are three points of great importance in our evolution: the entrance into the human stage by the union of the second and third outpouring forming the causal body;

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"entering the stream," or the first great initiation; and obtaining adeptship. This may be seen in the diagram. For a long time man stands with both feet at the bottom, living a life of materiality. Tired at last, he seeks happiness in the world of intellect and he makes a stride with one foot, still holding to his old world with the other. The two oblique lines of the lower triangle represent this stride. The realization that he has obtained something, but only a shadow, soon comes to him and he determines to take another stride. He realizes he must let go of the lower, and so the rear foot is swung forward. It has in it the momentum, the potentiality truly, for reaching the good and as it swings past the foot of intellect we say he has "entered the stream," and that foot which was in the rear is soon planted on the "further shore." This stride is shown by the two oblique lines of the upper triangle. He may now take a further stride and leave humanity altogether or he may remain astride the stream helping, guiding and steadying his younger brothers.



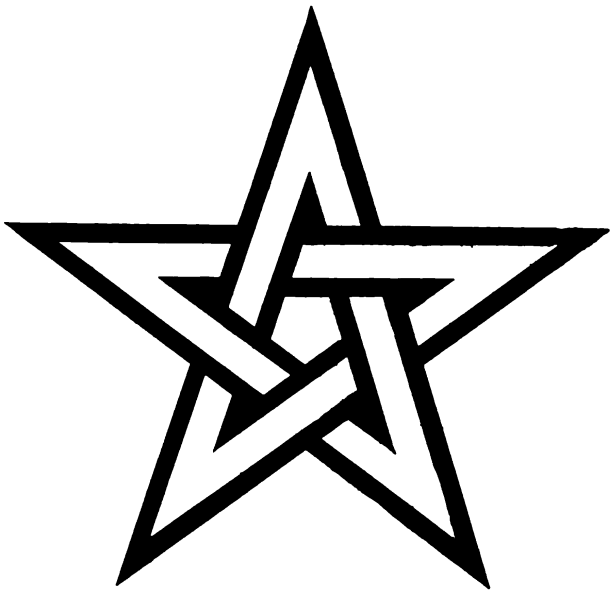
This plate is intended to convey the idea that everything is everywhere and always, or, to put it otherwise, the imminence of God. I have attempted to represent on each plane the three aspects as they show on that particular plane. You must remember there are many ways by which this might be shown depending on the line of correspondence taken, so it should only be taken in a general way. We can imagine that we could have a plane of nature wiped out and the other planes not interfered with. It would be like a man who had lost the use of one of his senses—he might become blind—he would be very much handicapped, yet he would in a way do much with his remaining senses that he formerly did by the use of his sense of sight. All knowledge would not be wiped out if the mental plane were gone, though at our stage of evolution it seems essential for obtaining knowledge. The particular principal quality of one plane is in all the other planes. This is one of the reasons why we often have such difficulty in analyzing some situations, and things are further complicated because of the dual nature of all. We can, however, in a way, trace each of the aspects down in a vertical line through all the triangles of the diagram and to an extent realize their correspondence.

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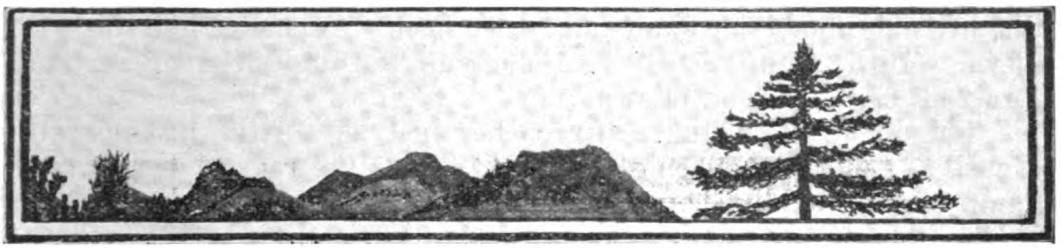
Note that we have symbolized the aspects on the higher and lower mental sub-planes by the interlaced triangles. While some confusion may result from this, if only superficially considered, yet it has quite a significant meaning. The downward-pointing triangle of the lower mental shows that its efforts are directed to the reflections of the Logos seen in the lower worlds, while the higher mental uses the materials passed over from below it, points upward, and directs its efforts toward the direct ray from the Universal Mind. The interlaced triangles place some of the parts of the lower above the higher and *vice versa,* yet it conveys the idea of closeness, the fact that the two are merged in one or are always tending to do so. There is never the opposition between the higher and lower levels of the mental plane that we so readily recognize between the feelings of the buddhic and astral plane.

It is our endeavor at this stage of our evolution to rise out of the downward-pointing triangle of the lower mental into the upward-pointing triangle of the upper—to get above the horizon line—to cut loose from the downward drawing force of astral desire and substitute the upward aspiring force of Buddhi—the enlightening—for not till Buddhi is reached is the real Light seen. Trying to understand symbols is one of the important helps to accomplish this transfer of consciousness from the lower to the higher worlds. It is the three aspects as they appear on the buddhic plane that we want to realize—the pure reason and the high intuition on the knowledge side; the pure bliss and aspiration on the feeling side; not pain and pleasure, but one shower of pure bliss; and the stream of spiritual will from Atma.

(To be continued)



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A NIGHT IN THE MOUNTAINS

By Bertha Korb-Kimmerle

Translated by Marie Elfrieda Cushing



THE deep silence of nature is suddenly broken. The fog-clouds that have rested on the jagged rocks like the sad, mournful thoughts of a heart filled with grief and woe in the Castle of Solitude, are lifting. They wander, wander—like the soul that has but just left its body resting in sleep on a soft bed.

Unhampered by material weight the soul of the peacefully sleeping one floats along, seeking to unravel the riddles of nature. In the deepest chasms he is looking for the secrets of the alchemists of old; to the highest mountain tops he lifts himself and mournfully calls: "Father, where art Thou?"

The uniformed forest ranger, pursuing the law-breaker on lonely, hidden ways, involuntarily shudders. He thinks he heard the call of a night bird. The inquiring soul approaches him, floats close to his ears, and whispers: "Art thou, too, brother, seeking the All-Father?"

The questioned one again shivers. He did not hear the question with his physical ear, and his spiritual one is too blunted to hear such delicate voices of the night; he has only the vague impression that something is moving along beside him.

Closer he grips the stock of his gun—this very night it must be decided! If tonight he does not catch the poacher who for months has been shooting down the fattest rams among the mountain goats, he will certainly lose his position and his livelihood. And, too, it would be a blot upon his honor!

On the slope leading to a particularly dangerous path the wandering human soul tries to hold back the other, because it sees in the distance the outline of a man with blackened face, and sees as well the wicked thoughts of this man encircling his head like serpents.

The soul, trembling, tries to force the forest ranger back, breath-

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ing out to him the words: "Turn back! Turn back!" The one in the uniform hesitates—this time he hears distinctly the warning voice of the invisible one beside him—but—turn back? A chance like this will never return! Impatiently he shakes off the undesired adviser and proceeds cautiously on his way.

The one in the distance approaches just as softly, just as cautiously. Luna, the queen of the night, sheds the rays of her eternal lamp over the oddly-shaped mountain butte around which he must walk. The forest ranger is delighted with the light; there, there, down below, is the place where somewhere the poacher must be hidden, for there is the clearing where the goats usually graze. He walks on further, and behind the butte he almost bumps into the other one.

Flashes, intense like those of lightning, rush back and forth between the two. The path on which they stand is narrow. On the left the towering mountains, on the right the abyss! The disembodied wandering soul once again whispers with intensity: "Turn back! Fly!" But the representative of the law hears no more.

In a second he raises his weapon high: "Halt!"

At the same instant there is a sudden gleam of light opposite him —a shot is echoed dozens of times in all the canyons round about. With horror the soul sees the one sway and topple over into the yawning chasm.

The one with the blackened face listens tremblingly, with irregular heart-beats, then heaves a deep sigh and stealthily goes back along the same dangerous path whence he has just come.

Night again envelops in serenity both the heights and the depths. But behind her eternal light she wrings her hands and weeps, weeps, that she should be obliged to illuminate this deed of darkest powers. Horror-stricken the human soul flees, casting back one last look at the spot near the oddly-shaped mountain butte, where now little black demons are performing a dance of victory.

* * *

A few days later the man whose soul had been wandering around among the hills that night was comfortably seated at breakfast, reading the latest news in the morning paper.

"Strange," he said, turning suddenly to his wife, "I see here that the missing forest ranger, Berthold, has not yet been found. It is feared that he has met with an accident during his nocturnal trips through the mountains."

The reader paused and put the newspaper down, looking beyond it with a strange, fixed expression, as if seeing something in the far distance.

Then he resumed: "Is it not curious, how vividly one can dream? I just happen to recall now how, recently in a dream, I seemed to be

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climbing the mountains. It was night, too. There I met that same forest ranger, Berthold, whom we both know well. I accompanied him for a distance, and saw how he was shot down by a man whose face was blackened with soot. God knows, that was most distinct! I could have sworn it was the lame Thomas, as I noticed him dragging one of his legs limpingly along. This, I believe, was the result of a grazing shot of Berthold's, wasn't it?"

His wife pondered for a moment: "Indeed, yes; it happened three years ago when Berthold caught him poaching. He was jailed for two years at that time and he has passionately hated the forest ranger ever since."

The couple gazed at one another. Mechanically the man again took up the paper, but reminiscently speaking across the same he said: "I can remember exactly the spot—it was the Zackenkogel, near the G'schwandtner Pass, through which a neck-breaking foot-path leads to the Kogel Mountain hut beyond."

Again they looked at each other, until the woman hesitatingly began: "Don't you think it would be a good thing if you . . . ."

The man laughed disdainfully. "Well, say! Do you expect me to go down there and tell the officers of the law such nonsense? I should make myself everlastingly ridiculous! It would be the limit of absurdity to even suspect a human being on account of a mere dream, to say nothing of accusing him of a murder! Certainly he has a bad record, the lame Thomas has, but I do not think him capable of deliberately and cold-bloodedly shooting down another human being. For Heaven's sake, don't mention a syllable of all this to anyone; it would surely get us into trouble! The whole story doesn't amount to anything; it is merely a dream!"



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A CHINESE BUDDHIST PICTURE OF THE 12TH CENTURY

THE profound expression in the earlier mystical and religious types of Chinese painting is generally unknown; yet these earlier Buddhist pictures are the record of experiences of especial interest to Theosophists. Something of Fourth Race impersonality in the spirit of Far Eastern paintings may ofttimes leave us cold, accustomed as we are to the devotional warmth of Christian Art and, again, the two-dimensional form of representation seems to miss a reality we find in the three-dimensions suggested in our Western methods of painting; still these old Buddhist pictures are delightful discoveries to the student of the Mysteries.

Japan followed closely Chinese artistic traditions in motive and style, while China in turn drew ideals from Indian sources through Northern Buddhism. The serene, static character of the old classical Chinese art is well adapted to express Buddhist ideals of attainment, while their love of symmetry and balance gives dignity and repose. Though the Chinese artistic ideals were carried to Japan by the Buddhist missionaries and appear at recurrent intervals in Japanese art-history, yet the dynamic native spirit continually broke away from those severe and serious types to its own mobile and irregular forms.

These early Chinese Bodhisattvas and Arhats—some of the best dating back to the 8th century in the Great Tang dynasty—display a wonderful power of concentration, inner serenity and outward repose.

The 12th century Chinese Buddhist painting here reproduced, found its way to Daitokeyi temple Kyok, thence, with ten others of the series representing groups of Arhats, to the Boston Art Museum.

A Yogi in the deep repose of *samadhi* is seated on a mat floating on a rushing, tumbling stream proceeding from a cave, while a dragon rising from the water regards him with a fixed gaze. Throughout, the symbolism is complete and significant while the artistic form is equally fine. The Chinese genius for rythm finds a beautiful expression both in the lines of the priestly garment which so well carry the idea of repose and serenity and in the curves of the turbulent waves of the stream.

It is a great achievement judged by any standard.

Angelica S. Patterson.

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SIGNS OF THE TIMES

By Dr. Jacob Bonggren

UNDER Mrs. Besant's presidency it may be that we shall revert again to those stirring earlier days of the Society when messages from the Masters came frequently and we lived at a level of splendid enthusiasm which those who have joined since Madame Blavatsky's death can hardly imagine."

I was reminded of those lines in a letter from Brother C. W. Leadbeater, dated May 29, 1908, when I, just four years later, read in one of the Swedish papers a communication written by a well-known opera singer, Miss Marta Petrini. Dr. Rudolf Steiner was then in Sweden, lecturing in different cities and contradicting in his lectures what Mrs. Besant, Mr. Leadbeater and others had said about the coming of the Christ.

Miss Petrini's communication was remarkable in many ways. She stated that Dr. Steiner's ideas about the Christ were not correct and that she had her own evidence for it. Her statement read so much like those we used to see in *The Theosophist* some twenty-eight or twenty-nine years ago (when I first took up the study of Theosophy in this life) that I became highly interested.

This renowned singer, who has a reputation to lose, stands up publicly and says that Theosophy is true, that the phenomena mentioned in Theosophical literature are facts, demonstrated in her own case, and that the World-Teacher is to come very soon. She adds that she is healthy and not nervous, has a calm and even temper and is fond of outdoor sport. "I am neither mentally nor bodily sick," she says; "no irritability, no diseased nerves." In other words, she is fully responsible and ought therefore to be trusted. In Swedenborg's native land those statements should be satisfactory.

As I presume it will also interest others to hear what Miss Petrini had to tell about the matter, I will here translate from her letter in the *Aftonbladet,* published in Stockholm. I found it quoted thus in another paper:

> The first time I heard about my psychical powers I lived in London, where I studied roles for a celebrated composer. A couple of spiritualists lived in the same pensionate with me, and they wanted at once to make spiritualistic experiments with the newcomer. They put a pen in my hand and I was going to write; but the pen did not move. They then asked their "spirits" if I was a medium. The answer came: "No, Miss Petrini is no medium, she is a

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clairvoyant." "What is that?" I asked in my ignorance. "Well," they answered, "take this postal card and put in on your forehead; then tell what is written on it and who wrote it." Saying this, the spiritualist took a postal card from the pocket and put it on my forehead and I did neither see the address nor the contents. In a little while I told that the card was from a lady music-teacher who owed money and asked for extended time to pay it.

Mr. William T. Stead, who at that time was not especially interested in spiritualism, heard of this and wanted to make my acquaintance. He seemed to be quite skeptical, as he had many times tried so-called clairvoyants, but never with successful results. This he told when we were eating a poorly cooked luncheon in a little city restaurant.

While I tried my best to chew the tough beef, Mr. Stead took out of his vest pocket a shilling, threw it across the table to me and asked me to say something about it. I just felt like crying at the ironical way he treated me. If I had known that I was to be used as a "test rabbit" once more, I certainly would not have accepted the invitation to make this celebrated man's acquaintance. But I must say that his conversation was very interesting, especially when he told about his imprisonment, etc.

Well, I had to put the coin on my forehead, whether I wanted to or not. In a moment I saw before my inner vision a sick and wretched woman sit in a bed in a sort of hospital room. I saw her take a shilling out of a worn and dirty purse and give it to Mr. Stead, saying: "This is my last piece of money; take it as a memento from the one you saved from dying on the street." Then she died. All of this I saw plainly and heard her voice and words.

I told what I had heard and seen. Mr. Stead said that this was correct in every particular and that he had always tested the so-called clairvoyants with this, but that up to this time no one else had been able to tell the truth about it. Some time afterwards I received a copy of *Review of Reviews* in which this was told, but with Mr. Stead's act of charity excluded. For many years after that I was afraid of having anything to do with clairvoyance.

In the state between sleeping and waking I have earlier received plain and unmistakable admonitions and warnings. It always went wrong when I did not heed those warnings. But after having joined the Theosophical Society last fall the real spiritual life began. Already in the last part of November I commenced to hear, inside of my head, voices that were speaking very plainly. I recognize two different voices. One is a deep, dark basso; the other one is of a higher pitch and talks very fluently. They speak to me in a mellow, beautiful language which is totally unknown to me. Sometimes, when I ask Them about private matters, I may get the answers in Swedish, but not more than four or five words at a time. The pronunciation is good, only perhaps some foreign accent in pronouncing *u*.

Who are those men, talking to me and instructing me for hours inside of my own head?

There are undoubtedly hair-fine acoustical tubes, leading from the inner side of the ear-channels up to the brain. Just before a communication, from the top of the head, faint telegraphic rappings are heard; then I hear the voice, very faintly, but still clear. It becomes clearer, the more it penetrates towards the ear, so that I can plainly hear words and the timbre of the voice. When will science be able to know something about those peculiar organs that connect spirit and matter? They are there, those remarkable feelers, which receive

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sound from a distance of thousands of miles, and which see things that happened long, long ago.

For the benefit of the doubter I will tell this:

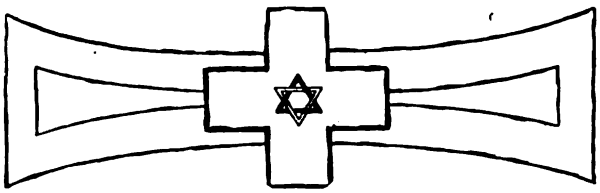
Thursday, December 21,1911, at 5 o'clock in the morning, the wonderful voice spoke to me for about an hour. For such a long time to pay attention to a speech in a (to you) unknown language is quite tiresome, and in such a case I usually fall into a deep sleep. I woke up in the forenoon with a strange anxiety that some disaster was going to happen in a place of mine in Dalecarlia. I hurried up and wrote a letter to Falun, ordering my old servant to take the next train to the place as soon as he received the letter. My servant told afterwards that he received the letter 15 minutes past 12, took the train at 12:25 and came to the cottage at 1 o'clock, just when two robbers had entered the house and were busy putting some of my best things in a sack. The robbers fled, but were soon captured as they could easily be tracked in the snow in the woods, and the same evening they were taken to the prison in Falun. Records of this they have in the court at Falun.

I have many proofs that all my Helpers are powerful spiritually, good and helping. They never tire to teach me in a language that, although I do not know it, I still can understand through what we call the sixth sense. That those Helpers are eminent Theosophists, that I know; also that They belong to the original source of Theosophy, the Oriental. They are decidedly against the Occidental Theosophy and have even told me in Swedish, that the "Chrestos" conception of Occidental Theosophy is not true.

That Those, my Teachers, are men who live somewhere in Asia, this I am sure of. Their voices are too strong, too deep and too human to belong to the other world. This is a case of higher telepathy, and it is quite probable that in a dozen of years such a thought-transference will be fully recognized scientifically, and that most of us can use our occult faculties and are able to speak to each other from a distance, using the human wireless telephone.

Having read this, I wrote to Miss Petrini and was delighted to hear from her, not only that she had been continually receiving instructions during the summer, but that she had also been told to show her faith and courage by publishing a book, in which the coming of the World-Teacher is clearly set forth and the necessity of preparation for His coming pointed out. The Masters had added that, just now, They needed as many channels as possible; also that the booklet was to be sent to America and here translated into English

I will only add: it is here, and it gives me a great pleasure to translate it.



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THE SEARCH FOR THE SOUL

By Thorington Chase

If man has a soul, it becomes as much the object of scientific inquiry as his vermiform appendix or any other of his possessions. The erection, however, of any superstructure of value must await the construction of a foundation broad and ample enough to accommodate a structure of any dimensions.

Humanity itself may be divided conveniently into two classes: those who believe in the soul's existence, and those who do not. The former class, which is possibly in the minority, may again be divided into those who think they have *reason* for such belief, and those who accept this belief only as a matter of pure faith. To those who have grown beyond the necessity of possessing a mind, faith is above reason and, in relating the individual to his soul, doubtless serves its purpose, but how many of those who have thus arrived at their belief can give any definite idea of the soul or its relations to the kosmos?

Careful reference to the writings of the rationalist school of psychists* discovers much agreement among statements regarding the soul, and these statements, being in nature axiomatic, furnish the inquirer with material from which to construct his hypothesis,by the help of which he is enabled to raise a structure of thought that will furnish his mind with a definite, yet elastic, concept of the soul.

The Pythagorean Philosophy, which was barely more than outlined in its author's day, maintains that mathematics, in its numerous branches, is the skeleton of all manifestations of Life, and as the paleontologist, with the fossil bones of some extinct leviathan before him, constructs, with close fidelity, the form which those bones once supported, so may our minds, through analogous processes, reclaim from the infinitude of Truth an understanding of what may appear beyond our mental comprehension.

Turning again to the rationalist school of writers we find one statement which is practically common to them all, viz.: "Love is the Light of the Soul." Whether the discovery of this, their fundamental axiom, was obtained through subjective or through objective contemplation, is immaterial. That we may consider the soul a

*"Psychic" and all terms from the same root, are herein considered as applicable to the soul and its activities alone.

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source of "light" is sufficient for the moment, and that this light manifests itself, either in whole or in part, as "love," it is not our present intention to discuss.

Before continuing along this line of thought we must consider light itself, first in the sense in which the subject is treated in Faraday's comprehensive treatise, and then in the broader significance suggested by our philosophy.

Light is a form of vibratory energy, invisible to the eye. It only becomes manifest upon *reflection,* or better, *it tends to render visible whatever reflects it.*

The *total* reflection of sunlight causes the reflecting surface to mirror its surroundings with perfect fidelity; if irregular it appears white to the eye and ceases to act as a mirror. If certain chemical elements and compounds enter into the composition of the material of the reflecting surface it loses the power of reflecting the sunlight *in toto* and sends to the eye only the unabsorbed wave-lengths and we call the reflecting object green, red or blue, according to the vibrations which actually reach the eye. Furthermore, the composition of the reflecting surface may be such as to permit of the absorption (and conversion into other forms of energy) of *all* the different lengths of vibration composing sunlight, and we define the unresponsive surface as black.

But these light-waves, which the sun transmits to us through the agency of the interstellar ether, are accompanied by rays, which, like the heat ray (because of its slower velocity), or the purely actinic ultra-violet rays (because of their higher rate of vibration), are incapable of awakening any sensation of vision, even when reflected directly into the eye.

Although they are beyond the perception of the eye, the heat rays, the ultra-violet rays and others that are as yet but hypothetical in the mind of science, are considered as forms of light by physicists, so we must overcome the mental error of alone considering as light what the optic nerve can sense. If we did so limit our definition, the fact that all forms of radiant energy are convertible into light, and that it, in turn, is transmutable into them again, would lead us sooner or later to accept as "light" any form of radio-activity. Thus we have a definition that will apply, satisfying all requirements, no matter with what extension of space we may elect to deal.

We see that agile servant of the mind (and by some, thought to be identical with it), the attention, rushing from idea to idea *with the speed of light,* in the acquisition of knowledge, which the mind, by an act of will, flashes forth to its brethren as a ray of intelligence. In our broader sense this too is light and obeys the same laws which radiant energy observes in the third dimension. May we not look further and see the moving point, which the attention of the mind sym-

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bolizes, under inspiration from some higher source, expanding into a sphere whose radiance extends along all the infinite lines of direction which, in the aggregate, relate and unite it to everything in the Universe!

The individual who identifies himself with mind, sees everything in the fourth dimension. An edifice suggests the thought of the architect; he sees in a beautiful form and face the outpouring of the beautiful thoughts of an esthetic mind. His own mental processes place him *en rapport* with all thought and thinking, and he becomes a *sphere* along whose radii intellectual interchange becomes possible, even beyond the limits which his imagination may define. His body becomes a docile *machine,* now completely under his control. He develops its powers through the aid of the will until its very cells and tissues are but expressions of his thought, and the health of his mind preserves a parallel condition in what he now considers as his agent in the sphere of sensation.

Is this process of *identifying self* limited? Or can we step further and increase the joys of living by the identification of self with the soul? Is this spherical activity of a mind which, like a veritable sun, showers about it the radiance of its intellectuality even to the most distant stars, the result of a *rapport* which has been established between soul and mind? The question is pertinent and leads us back to the consideration of the soul's light.

Unity suggests duality, and duality, the trinity. The child, in learning to count, progresses in his ideas of number in just this way. Having counted to three, the idea of four suggests itself. Should he now stop and assume his task completed?

The Arabs, the fathers of algebra, in giving the world its symbols of number, endowed those symbols with ideographic import. A line presents the idea of unity and the first extension of space. The loops in the figure two are eloquent of the plane. And what could be a more perfect symbol of three dimensions than the spiral? The line perpendicular to the plane suggests the axis of the rotating sphere and the plane which divides it into equal hemispheres. Is there any meaning to be deciphered from the figure five? To the writer it is suggestive of the sphere under the influence of many motions.

Let us assume, then, that the soul is a sphere of radiant energy, a source of light which is constantly undergoing change. Its light is invisible until reflected by the mind and body. Then it finds its way into our consciousness as that mysterious something, Love. Since both the mind and body are illumined by this light, the soul, its source, must lie beyond them in some higher degree of spatial extension. Our hypothesis names it the Fifth Dimension.

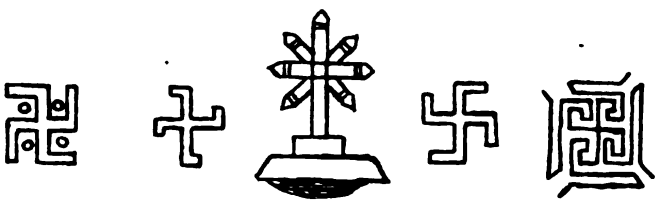
Can we not see how the mind and body, both of whom are free agents in their respective spheres, may be slowly drawn away from

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the light of the soul by perverseness, selfishness and obstinacy, until it can no longer find a reflecting surface to shine upon? Can we not clearly see why, on the contrary, the mere identification by the mind of itself with the soul renders it a perfect surface for the reflection of the soul's glory? With both mind and body turned at right angles to this source of light, the soul finds itself possessed of two perfect agents of expression, and that which was before invisible becomes manifest. Thus we have an objective source from which to replenish our arguments.

If the Soul is "An Atom of God," as so many writers would have us believe, surely its true and faithful servants, the mind and body, as a reward for their fidelity, will find that they too must partake of the divine nature of the source of that light which they voluntarily reflect in their respective domains. If the source is ever-changing, are not they? If the source has no knowledge of death, why should they?

Oh! best beloved, ponder deeply; let not thy body and thy mind turn from the light of thy soul—that light which in the beginning was thy joy and pride, but incline thy spirit to an understanding of the Law of Laws and abide therewith, lest thou perishest among the seeming when the invisible is the reality thou seekest.



True it is that the gateway is narrow; true it is, now as of old, "Strait is the gate, narrow is the way, and few there be that find it." But the fewness does not depend on the grudging of the Teacher—it depends on the want of self-surrender by the disciple. Bring all you have and all you are, lay it at the feet of the Master of the Wisdom; He will open the gateway, He will guide you along the path. But dream not that words are heard in that high atmosphere where the Master lives and breathes: only high thoughts can reach Him, only noble acts can speak the thoughts you have conceived; for voice there is the life that is lived, and only the life that speaks of sacrifice can claim the teaching at His hands. *Annie Besant.*

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THE BOOK OF ENOCH

By Isabel B. Holbrook

(Continued from page 269.)



CHAPTER IV is mostly in prose form and is "a record of the revolutions of the Heavenly Lights, according to their classes, powers, periods, names, the places of their birth and their successive months." Though metaphorically written, yet is the astronomical and scientific knowledge of this very ancient Contemplator of the Heavens, as there put down, in accord with the latest present day text-book of Astronomy.

The chapter ends with a poetic description which seems to be so closely connected with Chapter VIII that they are put here together as follows:

From the Sun proceedeth all that is divine; love and light, and warmth and beauty.

These flow into all places, into all natures, into all essences, into all starry fountains.

With these are carried along in flame-circles the leaders of ten thousand classes of stars.

Regarding these, men do greatly err; they know not their true nature, nor become participants of the sun-gleam.

Blessed are they who do receive thereof; who shine and burn and are crowned.

These things did he show me,
That Angel of the Lord of Splendors—
The institution of heaven in the Heavens,
And in the worlds that are under the Heavens;
Twelve Gates that open to the circuits of the sun-chariot;
And from which the rays of the sun are emitted;
From these rays heat proceeds.

Twelve Gates also I beheld in Heaven,
Through which the Sun, the Moon, and the Stars,
And all the luminaries of heaven do come forth,
According to their periods of rising and setting.

There too I saw secret meteors,
And the distribution of the varied winds,

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And the mysteries of dews and clouds;
The caverns of the hail, the snows,
The mansions of the clouds,
The wondrous Cloud itself
Which filled all Space
Before the Universe gleamed.

The mechanism of the Moon, and her phases;
Her birth ever renewed
From darkness into crystal light;
Her unchangeable procession.
How she goes before the giant Sun,
Wandering never from her path;
Shining as a lamp to mortals
In obedience to the Supreme Lord.
I mingled in her mysterious orbits;
The cycles that she completes by day and night;
Her course to the pure, a splendor,
But to the evil utter darkness.
Unto these, even the Sun shines not;
His orb is but vapoury mist.

How can they who are blind to God
Perceive the glory of his servant?
God hath separated Light from Darkness;
A fiery belt divides them;
The spirits that delight in each, abide in each;
None can pass that ever-burning zone.

All who are in the heavens know the order of the heavens;
The stars wander not from their orbits;
They rise and set at the moments that are marked out;
They disobey not the commands of Him who ruleth.

The high Intelligences look down upon the earth,
And see the things that are done therein;
They mark the advancing and retreating tide of events,
From the beginning unto the end of the end.
And every Manifestation of the Supreme Being
Is invariable in his period of appearance,
As the summer followeth the winter,
As the cloud and dew refresh the wilderness.

When the trees wither and the leaves fall off,
And the beautiful seems an image of decay,
Yet they know that all shall be in time renewed,
And that the young blossoms shall bud forth.
And when the days of summer come,
And thou seekest for a shade from the burning heats,
And thou canst not walk upon the parched earth,
Nor upon the rocks because of the glowing beam,
Then the trees put forth their leaves;
Their green branches produce fruit and shadow;

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And the sweet and shady bowers of delightfulness
Succeed to the dry boughs of winter.

He who liveth for ever doeth these things;
They are His work, as the rings revolve;
They are subservient to GOD, and they are immutable also;
For as He has ruled, even so do they come.

As the rivers flow into the seas from out the seas,
So flow the years into the cycles of the years;
As the seas reflow into the rivers from the rivers,
So do the cycles blend into the new-commencing years

Compare with this passage the following taken from the Epistle of St. Clement to the Corinthians, and see whether the latter (which was written much later) was not evidently suggested by "Enoch":

"The Heavens moving by His appointment are subject to Him in peace. Day and Night accomplish the courses that He has allotted to them, not disturbing one another. The Sun and Moon, and all the several companies and constellations of the Stars, run the courses that He has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season," etc., etc.

(To be continued)

THE PORTRAITS OF THE MAHATMAS*

AS had been promised by the "Mahatmas," Mr. Schmiechen, a young German artist then residing in London, was to paint their portraits and, at the appointed time, a number of Theosophists gathered at his studio. Chief among Mr. Schmiechen's guests at that first sitting was H. P. Blavatsky, who occupied a seat facing a platform on which was his easel. Near him on the platform sat several persons, all of them women, with one exception. About the room were grouped a number of well-known people, all equally interested in the attempt to be made by Mr. Schmiechen. The most clearly defined memory of that gathering, always in the mind of the writer, is the picture of Madame Blavatsky placidly smoking cigarettes in her easy chair and two women on the platform who were smoking also.

* From *The Word*, July, 1912. Extracts from old note-books of letters to various chelas of the T. S., dated over a quarter of a century ago.

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She had "ordered" one of these women to make a cigarette and smoke it and the order was obeyed, though with great hesitation, for it was a first attempt and even the mild Egyptian tobacco used was expected to produce nausea. H. P. Blavatsky promised that no such result would follow and, encouraged by Mrs. Sinnett who was also smoking, the cigarette was lighted. The result was a curious quieting of nerves, and soon all interest was lost in the group of people about the room and only the easel and the hand of the artist absorbed her attention.

Strange to relate, though the amateur smoker considered herself an onlooker, it was her voice which uttered the word "begin," and the artist quickly began outlining a head. Soon the eyes of everyone present were upon him as he worked with extreme rapidity. While quiet reigned in the studio and all were eagerly interested in Mr. Schmiechen's work, the amateur smoker on the platform saw the figure of a man outline itself beside the easel and, while the artist with head bent over his work continued his outlining, it stood by him without a sign or motion. She leaned over to her friend and whispered: "It is the Master K. H. He is being sketched. He is standing near Mr. Schmiechen."

"Describe his looks and dress," called out H. P. Blatavasky. And while those in the room were wondering over Madame Blavatsky's exclamation, the woman addressed said: "He is about Mohini's height; slight of build, wonderful face, full of light and animation; flowing curly black hair, over which is worn a soft cap. He is a symphony in greys and blues. His dress is that of a Hindu—though it is far finer and richer than any I have ever seen before—and there is fur trimming about his costume. It is his picture that is being made, and he himself is guiding the work."

Mohini, whom all present regarded with love and respect as the gifted disciple of the revered "Masters," had been walking slowly to and fro with his hands behind him and seemed absorbed in thought. Few noticed his movements, for he was at the back part of the large apartment and his footsteps were noiseless. But the amateur smoker had followed his movements with earnest glances, for she was noting a similarity of form between the psychic figure of the "Master" and himself and, as well, a striking resemblance in their manner.

"How like the 'Master' Mohini is," she confided to her friend beside her; and looking toward him she saw him watching her with an expression of much concern on his face. Smiling back an assurance to him that she would make no further revelations, she glanced toward the artist and caught the eyes of the "Master," who stood beside him. The look was one she never forgot, for it conveyed to her mind the conviction that her discovery was a genuine fact, and henceforth she felt justified in believing the "Mahatma K. H." and

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Mohini the chela were more closely related than she had before realized; in fact, that Mohini was nearer the "Master" than all others in the room, not even excepting H. P. Blavatsky. And no sooner was this conviction borne in her mind than she encountered a swift glance of recognition from the shadow form beside the easel, the first and only one He gave to anyone during the long sitting. H. P. Blavatsky's heavy voice arose to admonish the artist, one of her remarks remaining distinctly in memory. It was this: "Be careful, Schmiechen; do not make the face too round; lengthen the outline, and take note of the long distance between the nose and the ears." She sat where *she could not see the easel, nor know what was on it.*

All who are familiar with the copies of the two portraits of the "Masters" painted by this artist, will recall the look of youth that is upon the face of "K. H." It is a look, not of youthfulness, but of youth itself; not of youthful inexperience and lack of years, but of life—full and abounding life that is ever young, and of self-control so great as to control not only expression, but nerves and muscles as well. Transparent seemingly as was his body, yet powerful beyond the conception of those who have not seen on the astral plane, was the mental and spiritual strength of the man. A being in whom was fulfilled every ideal men have conceived of—manhood glorified. A finished product, in fact, upon whom the privilege of resting one's sight was an inexpressible delight. No real likeness of such a Being could ever be taken, could ever be more than a shadowy outline of the Real Man.

How many of the number of those in the studio on that first occasion recognized the Master's presence was not known. There were psychics in the room, several of them, and the artist, Mr. Schmiechen, was a psychic or he could not have worked out so successfully the picture that was outlined by him on that eventful day.

The painting of the portrait of the "MasterM." followed the completion of the picture; both were approved by H. P. Blavatsky, and the two paintings became celebrated among Theosophists the world over. They are a source of inspiration to those who have had opportunity to study the wonderful power and expression depicted in them by Mr. Schmiechen.



"God sends His Teachers unto every age,
To every clime, and every race of men,
With revelations fitter to their growth,
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

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THE POWER OF THOUGHT AS USED IN CHRISTIAN SCIENCE

By Nellie H. Baldwin



ONE who is healed of a physical ailment through Christian Science, either through his own effort or that of a healer, has no doubt about it; he was ailing, he is cured; what more need be said? The *modus operandi* of the cure may, however, remain unrevealed; indeed, it is a fact that, only through the most patient investigation, and often after years of waiting, light dawns upon the subject of healing without medicine.

Some years ago there were many phases of healing: Christian Science, Mental Science, Divine Science, Auto-Suggestion, Faith Healing, Healing through Prayer, Magnetic Healing, and perhaps others. One of impartial mind could see the evidence all about him of success attained by the use of all of those methods and was forced to the conclusion that there must be a common basis upon which all rested; the origin of that which actually performed the cure must be the same in all; the difference lay only in the method of use, the difference in temperament of people governing the choice of method.

What are some of the details of treatment present in all, or nearly all, of these methods of healing?

First, there is nearly always a belief that one may be healed, therefore a certain mental attitude of confidence contributes to a successful cure, and this attitude is maintained by both patient and healer. The same attitude towards the physician who uses drugs is of very great help in perfecting cures, and often exists, so that we have in this fact nothing particularly distinctive of those methods under discussion, besides the universal use of it as far as possible.

The next noticeable thing is the pervasiveness of calmness on the part of patient and healer, for the latter knows the necessity of a quiet mind, free from worry or anxiety. Many people get well of illness by taking a vacation, getting away from the scene of worry into the quiet and peaceful woods. The mind always tends to throw out that which is disturbing if it can have its own way; nature itself tends towards peace, quiet, pleasantness; these things are well known to be essentials in the highest activities.

We have now confidence and calmness. Most people would be free from nearly all diseases if these two qualities could be main-

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tained in their lives. Let us add a third factor, namely, the recognition of power to help, either in a person, or in some Being as in prayer. What have we now? A reinforcement along the lines of the patient's weakness, whether it be weakness or illness physically, emotionally or mentally. If the patient believes in the power of something outside of, or greater than, himself, he will call upon that power in whatever form it takes for him, to help him in moments of extremity, with the probability of receiving the help he asks for, as demonstrated in countless cases. If the healer is called upon, he, in turn, draws upon an unseen power to accomplish the cure desired.

When we come to question what that power is, we strike what is probably the first point of division between these different methods. It is called Spirit, Divine Life, the Self, God, the Lord, by those of distinct religious tendencies; and power, force, energy, will, magnetism, prana, by those who are intellectual rather than religious. No one who has helped another without the aid of drugs, and no one who has been so helped, will deny the existence of *something* of the nature named which has been utilized in effecting the cure. There is positively *something* which actually exists, either within or without ourselves, which will help us in what appears to be a miraculous way, if we but get into the right relation with it. Those who pray earnestly enough to gain what they ask for, call it God. Those who affirm the presence of the power positively enough to get results, call it Spirit. Those who have the healing touch call it Magnetic Power. Those who use Auto-Suggestion, call it Mental Power, the exercise of a strong will over a weaker one, to the benefit of the latter. Albert Ross Parsons in *New Light from the Great Pyramid* calls it a "new psychology," and adds:

> The French schools of Nancy and Paris, with their wonders of mesmeric and hypnotic healing, enable us to understand the miracles of healing wrought by Jesus and His Apostles, without drugs and solely by the laying on of hands and speaking the word of power; while the demonstrations of the London Society for Psychic Research in the sphere of telepathy and thought-transference, and the undoubtedly genuine cases of successful "absent" treatment of both bodily and moral ills by metaphysical healers in our own America, coming as they do at a time when by the law of electrical induction electricians have succeeded in sending messages without a wire, from running trains, between ships miles apart at sea, and from shore to shore across miles of intervening water, all enable us to realize the faith of the Centurion who said, "Lord (Kyrios, Persian Cyrus-Sun), I am not worthy that thou shouldst come under my roof; but speak a word and my boy will be healed." Fifty years ago, a Christian physician and surgeon of England (James John Garth Wilkinson, M. D.) wrote in *The Human Body and Its Connection with Man* as follows:
>
> "After all our systems of health, public and private, there is one means remaining which we should be guilty of much base terror as well as historical neglect if we did not dare to bring forth. In all the branches of the new medi-

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cine, homeopathy, hydropathy, kinesipathy, mesmerism, phrenopathy, etc., we have seen the united principles of faith and works assuming an additional importance, as we have risen stage by stage from the administration of drugs to the phrenopathic art. In the means to which we have alluded, and which is linked to our common Christian faith, this principle becomes all in all. We allude to the healing powers exerted by Christ and His Apostles, and by Him bequeathed to the race of man. As we read the Gospels we see how the Divine Man was the Great Physician; how he went about healing all manner of sickness and diseases among the people; and how as many as touched the hem of his garment were made whole every one. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion. His proofs of his mission were sound bodies—God's saving health among all people—the deaf hearing; the dumb speaking; lepers cleansed; the dead raised; those who were before blind now they see. The channel of this was no learned science, but a simple command in His name Who has all power in heaven and on earth. Where is the lineal priesthood in this great restoration? Where are the claimants for this substantial apostolical successorship? Where is the clergy to whom sickness makes its appeal for health when the doctors have pronounced the death-sentence—No hope? We find them among the fishermen of the first century, not among the prelates of the nineteenth century; in mean-clad Peter and Paul, James and John, but not under the law of any right reverend bench. Our pontiffs say that the age of miracles is past; but the New Testament never told them so. Christianity was the insitution of miracles (which were to become greater even than those performed by Jesus Himself) as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. LET THEN THIS MODE AND MANNER OF HEALING BE FAIRLY EXPERIMENTED. IT BELONGS TO THE PRIESTHOOD. LET THEM PUT ON THE PROOFS OF APOSTOLIC POWER. Let the meek excuse of their age of virtue being past be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not Christian or else because Christianity cannot bide its Master's own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege and their Master's name. THIS VIS MEDICATRIX CHRISTI WILL BE THE DEMONSTRATION OF THE LIFE OF THE CHRISTIAN CHURCH. ALL OTHER PATHIES WILL GIVE WAY TO CHRISTOPATHY."

Thirty years after Dr. Wilkinson published the foregoing paragraphs, his prophetic intuition was justified by the advent of a Christian Science movement in America, whose marvelous, yet undeniable cures, at once secured for it a recognition which is still ever widening throughout the country—nay, throughout the world. Though crude and even inexact from a theoretical and scientific point of view, practically it is steadily undermining, transforming, and revolutionizing even the "regular practice," and its later developments into

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mental healing by a change of sub-conscious mind effected through thought-transference, are supplying a much-needed practical side to our hitherto purely abstract and theoretical psychology."

Mr. Parsons also quotes the following from Hudson's *Law of Psychic Phenomena* which bears directly upon the subject:

> Properly understood and applied, auto-suggestion supplies a means of enabling every one to heal himself, or at least, to hold himself in the proper mental attitude to make permanent the good effects of hypnotic treatment by others. It should be the first care of every hypnotist to instruct his patients in this branch of the science. In this respect the Christian Scientists are far in advance of the hypnotists and mesmerists. Without knowing it, they in effect teach their patients the methods of auto-suggestion. Without having the remotest conception of the real principles which underlie their so-called "science" they have somehow stumbled upon the machinery of mental therapeutics. To do them full justice, it must be said that they employ the machinery to good purpose. They teach their patients to help themselves. They organize them into classes, deliver lectures and give minute instructions how to treat themselves as well as how to treat others. They do much good and little harm, and the little harm they do generally arises from over-confidence in the universal efficacy of their methods. It may be true, and doubtless is, that one great source of the power of drugs to heal disease is attributed to the impression created upon the mind of the patient when the drug is administered. This being true, it follows that when the patient believes in drugs, drugs should be administered. A patient afflicted with some disease not readily reached by mental processes, may die on the hands of the Christian Scientist when he might have been saved by the combined efforts of the scientist and the family doctor. One such case does more to retard the progress of mental therapeutics in popular estimation than a thousand miraculous cures can do to promote it.

Now the simple fact is, we are not left in the world with no knowledge of what this Power is, but it *is* true that full information concerning this Power has never been given out to any public extent at any time. Anyone who really wants to know the truth can find out if he is willing to take the trouble to do so, but such information would not be appreciated by others. Truth does not disclose itself except to those who seek it, but it is given to the uttermost to those who have earned the right to know. However, it is proposed in this article to indicate the way to anyone who is seeking the truth about healing without the use of drugs.

Scarcely anyone nowadays denies the power of thought to influence not only one's own self but others. Why thought is so powerful is quite another question and could scarcely be understood except by one who would quite patiently and without prejudice study the literature which partially answers it only, for the complete answer can only be gained by personal demonstration for one's self, and for this demonstration certain qualities are needed, and few have the patience or the desire to cultivate those qualities except for a far greater purpose than to satisfy a question in one's mind.

Thought is powerful in influence in proportion to the strength of

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will-power in the person using it, and we hear more and more in these days about persons being influenced to do things, even criminal in character, through hypnotic or suggestive thought, but we do not hear so much about the good accomplished in exactly the same way.

How else do reforms spread except through the contagion of thought? If some reader wishes to make a simple demonstration, let him try to maintain a calm mind in the midst of excitement of those about him; if he has power enough, he will be astonished to see how after a time he has seemed to dominate the excited condition in all by the calmness in his own mind, through the exercise of his will in keeping his own mind steady. Another interesting experiment is when anyone gossips in one's presence, or speaks unkindly of another, to steadily maintain silence, or a kind thought, and see how the adverse words cease. When tempted to answer back in a quarrel, refrain and very positively think some kind and true thought of the person who is angry with you, and see how that anger will subside. A body of earnest people, actuated by a common impulse, can accomplish wonderful things by steadily holding a strong, helpful thought concerning that which they wish to do.

To understand the *action* of thought, it is necessary to know that thought travels in a medium suited to it, just as an object which we can see can be thrown through the air. We know that electricity passes from one point to another through wires, also sound in the same way, and that both are conveyed without wires through space, just as are light and heat. A strong feeling may be sensed at quite a distance and many people quite correctly catch the feelings of others without words being spoken. It is the same with thoughts; they can be transmitted to a distance in proportion to the will-power of the one sending them, and here we have telepathy, thought-transference, and so on. A very little demonstration will satisfy almost anyone of the power of thought to be conveyed from one mind to another.

Now many people are so sensitive to the thoughts of others that they can be made ill or well by the thoughts which another is holding concerning them. A great many cures can be effected simply by thought-power. But this is not the secret of all cures, yet it does point significantly in the direction of all power.

When one is steadily maintaining good and kind thoughts about another, he does so through the exercise of the purest, noblest and highest qualities in himself; he is at that time reaching up, as it were, into that realm of his own being where he contacts the best part of himself and, if the inquirer wishes to go further, care must be taken to be at least willing to assume that man has good qualities which are inherently permanent if he will but give them an opportunity to develop. If those qualities are permanent, they are related to whatever

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else in the universe is permanent. When one gets that far, he contacts something very great, for that source of goodness and purity and greatness is inexhaustible, and many who are healed are actually brought into touch with this, and from that contact results wholeness. That which is painful in life is the negative, the transient; that which is pleasant tends to be permanent.

Those who heal without effort are those who recognize this great reservoir of power, of purity, of goodness, of love, which may well he called that which belongs to the realm of spirit to distinguish it from that which belongs to its opposite, the realm of matter.

Now if this be true; if the realm from which healing may be effected can be contacted; if it be true that people can be healed in this way, why, then, should not such healing come into more universal use than at present? The answer is, that it will do so, but it will come in a more natural way than that at present used. The tendency to live good, pure and just lives, which is already prominent, will become much stronger than it is now; we shall live more and more in a purer and better atmosphere of thought, and this will react upon all in increased harmony, tending to make diseased conditions in the physical body disappear, and harmonious and healthful conditions more the rule than now.

Can we hasten it? Yes, by ourselves holding good and pure thoughts as continuously as possible, by ceasing to be critical of others, and by constantly being kind, thinking less of ourselves and more of the welfare of others.

Is it our duty to heal others by your thought-power, or by drawing upon the universal source, if we can, for that purpose? That depends upon circumstances. Anyone who wishes to be a channel for the outflow of helpful forces may become so with the assurance that those forces will flow through him to that end. We are all channels for forces of various kinds, feelings of different sorts, and thoughts good or bad, just as we will to be. It rests pretty much with the individual what goes through him as a channel to the world about him. But there is this to be said: that one's capacity as a channel is limited, although it may become greater by development. Therefore the great question to the few who are deliberately striving to become channels for that only which will help the world, is, in what direction shall those forces of thought and power be utilized by him, for the marvelous thing to the student of these things is that he does possess the decision as to this.

Now it would not be advisable for all persons possessing this knowledge and power to turn all this energy—physical, emotional and mental—in the one direction of healing physical bodies, when the fact is, those bodies are the least important part of us, though most essential, to be sure, and needing good care while we are using them.

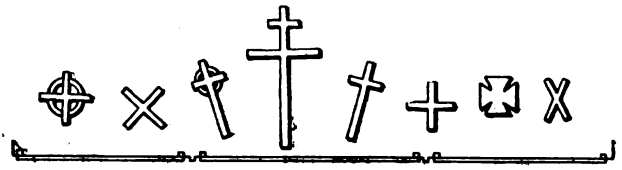
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So let those who believe it is their work to heal the physical bodies continue to do so, while others seek other avenues along which to pour their effort.

There is one thing, however, which has not been as well understood as it should have been. Students of the inner forces and powers early learn that the first qualification to success is utter unselfishness in the use of those great energies; this means that they are, under no circumstances, to be used for one's own self, but only for the good of others, and a great many people in America are making a mistake right here. It is quite true that the power can be utilized to make one's body perfectly well, to acquire wealth, even to acquire very much coveted objects, but this is a wrong use which will inevitably at some time or other react on the one who wilfully, or even ignorantly, is guilty of such misuse.

Thoughtful students have for some time noted some of these reactions already in an intensified selfishness which seems to enfold many "scientists," in an utter lack of sympathy for others less fortunate, and in a hopelessly narrowed outlook upon life. It is hardly likely that this warning will be even heard by those who have become deeply enshelled, but those just beginning the study of some of these forms of temporary escape from adversity, may be willing to listen and take heed.

This is not intended as a warning not to heal, but to bring before the world the knowledge which a careful study of Theosophy gives of our nature, of the nature of the world, of the secret forces we are dealing with, and to state that the right and wrong use of physical, emotional and mental force is clearly taught by Theosophy to any and every earnest, unselfish seeker for truth.



Hour after hour, like an opening flower,
Shall truth after truth expand;
For the sun may pale and the stars may fail,
But the LAW of GOOD shall stand.
Its splendor glows and its influence grows
As Nature's slow work appears,
From the zoophyte small to the LORDS of all,
Through kalpas and crores of years.

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A TRIBUTE TO CHARLES BRADLAUGH

By R. J. Kendall



THE interest of Theosophists in Charles Bradlaugh lies principally in the fact that our own President, Mrs. Besant, was his trusted and trusting, proved and patient, faithful friend and co-worker during the bitterest years of his great life struggle. She stood by him and he stood by her, hand in hand and back to back (and those of us who have been told somewhat of the *dramatis personae* in *Rents in the Veil of Time* know that this life has been only one of many in which they have thus lived and worked together)—and only those of us who did work with them in this life know the stress of its stern fight.

Charles Bradlaugh was called from the firing line twenty-one years ago this month. He died "the greatest atheist of the nineteenth century." Yet he lived long enough to have, in his last days, special prayers publicly offered to God from the pulpits of English churches, begging that he might be spared to continue his work in behalf of humanity and the nation. And when his physical body was carried to and lowered in that grave at Woking Cemetery, "an immense concourse of people" that

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filled the cemetery and the streets outside stood with uncovered heads, tear-filled eyes and quivering chins as they looked their last upon their well-beloved friend and comrade, and all over England the hearts of millions, "like muffled drums, were beating funeral marches to the grave."

Bradlaugh was an atheist, so he said, but oh, if we could only have more such atheists! But I have my doubts about his atheism. He said on the platform: "I do not say 'There is no God'; I do not say anything so foolish. What I do say is that all the Gods as yet presented to the human mind are impossible. But there might be a conception of the idea we express by the word 'God' presented in the future that a rational mind might accept."

And we all know that the "God" accepted today is as widely different from the "God" of his day as are poles asunder. If Theosophy has done nothing else, it has unclouded the face of God and made it to shine as that of a loving Father on His children in whom He is well pleased.

Again, is it possible for a man to be an atheist and spend his life, strength and income in fighting for the poor, the oppressed, the distressed and the despairing? Bradlaugh kept himself poor, stripped himself of the wealth he might have had, easily might have had had he listened to self-interest, and spent what money he made in fighting the battles of those who could not do it themselves. I do not think the Christos called him an atheist. Though he scoffed at orthodoxy, yet he assuredly carried out Christ's injunctions except as to turning the other cheek in meekness. I know of not one single plea of despairing or broken-hearted humanity that he did not respond to if he could; no widow or orphan was ever sent empty away from Charles Bradlaugh; no tale of distress, of woe, of penury, of misfortune, of oppression ever fell unheeded upon his ear.

He was truly "Iconoclast" as to the barriers of churches, creeds and catechisms that priests and preachers have built up between God and man, but he was "Thorough" in proving his faith in the Christianity of the Christ by deeds.

To do good was indeed Charles Bradlaugh's religion, and of him we can truly say that he lived

"For the wrongs that need resistance,
For the rights that need assistance,
For the future in the distance,
And the good that 'he' could do."

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ANNIE BESANT



CHARLES BRADLAUGH

From photographs taken about 1868 or 1870.

If, instead of a gem, or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give.

If you desire the coming of such a world religion which shall lay the basis of a civilization of brotherhood and bring about universal peace, then you must begin within yourselves rather than without. As we deepen our own spiritual nature, as we find out one truth after another for ourselves, as we realize that we are Gods in the making, growing into the perfection of the divine image—oh, as we recognize that, we are laying the bases of the world religion and that which can never come by argument, by controversy, by intellectual reasoning, will come when the heart of love within us has awakened the spiritual nature. For love is deeper than intellect. Love is greater than intelligence, and the love nature and the divine nature are so closely blended that the man who loves his brother will not be long ere he loves God.

Annie Besant.

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HAVE WE EVER LIVED ON EARTH BEFORE?

By F. E. Titus

(Continued from page 280)

ARGUMENTS IN FAVOR OF REINCARNATION

TURNING from the objections to the arguments in favor of reincarnation: It has in its favor the fact that it furnishes clear explanations of many otherwise apparently inexplicable facts. That is one of the most conclusive tests of any theory. That explanation which is the simplest, which is analogous to other known operations of nature, and which meets with no inconsistent facts, is most probably true. Tested in this way, the doctrine of reincarnation comes the nearest to satisfying all requirements.

We have mentioned the Spanish child, Pepito Rodriguez Ariola. Whence came that wonderful mastery of music which enabled this infant to perform feats which are impossible to others? Heredity, while it may give the fine nervous organism which will respond readily to the impulse of thought and emotion, is not capable of supplying a soul full grown, with knowledge of the technique of music superior to that which requires for its expression in the normal man a fully developed brain and highly trained nervous organism.

Another instance of facts inexplicable by any other theory than reincarnation appears in Joseph Hoffman. This phenomenal genius at the age of ten held complete mastery of the piano and charmed large audiences with the exquisite rendering of most difficult concertos and particularly with his marvelous impersonations upon themes suggested at a moment's notice.

If a multiplication of evidence was desired, there could be found in mathematics, in music, in philosophy, in moral greatness, numerous cases of geniuses whose existence in their surroundings can be satisfactorily accounted for only on the basis of reincarnation. In the expressive words of Mrs. Besant:

> "Infant precocity is but a form of manifestation of genius, and genius itself needs explanation. Whence comes it, harder to trace than the track of birds in the air? A Plato, a Dante, a Bruno, a Shakespeare, a Newton; whence are they, these radiant children of Humanity? They spring from mediocre families, the first and the last to make the name immortal, families whose very obscurity is the definite proof that they possess but average abilities; a child is born, loved, caressed, punished, educated, like all the others; suddenly the young eagle soars aloft to the sun from the house-sparrow's nest

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beneath the eaves, and the beat of his wings shakes the very air. Did such a thing happen on the physical plane we should not murmur: 'Heredity and a curious case of reversion'; we should seek the parent eagle, not trace the genealogy of the sparrows. And so, when the strong ego stoops to the mediocre family, we must seek in that ego the cause of the genius, not look for it in the family genealogy.

"Will any one venture to explain by heredity the birth into the world of a great moral genius, a Lao-Tze, a Buddha, a Zarathustra, a Jesus? Is the Divine Root whence spring these blossoms of humanity to be dug for in the soil of physical ancestry, the sources of their gracious lives in the small well of common-place humanity? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives; those who reject the supernatural Deity must either accept Reincarnation or accept the insolubility of the problem of their origin."—(*Reincarnation, page* 65.

PROOF OF REINCARNATION

Proof of the truth of this doctrine is demanded. What is proof? Many confuse "proof" with physical demonstration or personal knowledge. Proof is the persuasion of the mind by the exhibition of evidence. It is the deduction of certain conclusions from propositions that are true or admitted. It includes the evidences, the condition of the mind induced by the evidence, and the mental operation which binds evidence and conclusion into one. It is arrived at through mental processes, by the power of reason. It should be a reasonable conclusion.

Physical demonstration of the fact of pre-existence is in the nature of things an impossibility. The long-perished personality cannot be brought back or traced through its various psychical metamorphoses to the man of today. In fact, it is not contended that the physical man of today is the physical man of centuries since. Reincarnation is the re-expression in physical form of the underlying psychical entity. The old form is not rehabilitated. New garments of flesh are woven for the soul. But physical demonstration is not a *sine qua non* for accepted scientific conclusions. The undulatory theory of light, which is accepted by the majority of persons, is a theory only. In the nature of things it cannot be physically demonstrated. No eye of scientist has traced the undulations of etheric substance from the source which generated them to the eye by which they were received and registered. The theory is but a conclusion arrived at by the human mind as the most rational explanation of the phenomena of optics. The very ether itself, whose existence as the connecting medium is thus postulated, has never been physically demonstrated to exist. It also is but a theory. In order to account for the phenomena of matter, our scientists were

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forced to the conclusion that beyond the physical grades of substance—the solid, liquid and gaseous—there was yet another which was utterly inaccessible to our physical senses. In no other way could the observed facts be so reasonably, so naturally and so easily accounted for. It was the most rational explanation and therefore was accepted as true.

Again, take the law of analogy which is relied upon so constantly by scientific investigators. When a certain process is found to operate in that with which we are familiar, it is assumed that similar processes are working in realms and with things with which we are not familiar. That law of analogy is accepted, yet no physical demonstration of its certainty is possible.

One after another, accepted dogmas of modern science could be taken up and shown to rest upon the process of reasoning. Gathering together as best we can the phenomena of external nature, we endeavor to trace mentally the laws of their being which bind them together, and that explanation which is consistent with all the observed facts and is the simplest and the most in accord with other of nature's ascertained laws is that which is accepted as the solution.

Keeping in view, then, that proof is such evidence as is sufficient to lead the reasonable mind to a tenable conclusion, let us collect some of the evidence supporting the doctrine of reincarnation.

THE LAW OF PERIODICITY

Nature's universal method is, apparently, to swing the pendulum of existence from subjectivity to objectivity and from objectivity to subjectivity. Everywhere this process is seen to be in operation. Day alternates with night. Man's normal waking consciousness gives way to sleep and sleep yields up control to wakefulness again. Summer, with life active, gives way to winter, with life quiescent (so far as physical manifestation gives evidence), to be in turn succeeded by other summers and winters. Last year's leaves withered and decayed. The life which called them into existence withdrew itself from them, and activity and life gave way to stagnation and death of the physical form. Nature rested from her efforts on the plane of manifestation, but returning spring tempted her again into activity. The old tree-life embodied itself again in twig and leaf, in living robes of green, and nature rejoiced anew. The very worlds and the universe, it is suspected, follow the same imperious law; from chaos they spring into order and, after untold ages, are resolved to primeval dust but to again appear and take their places in new combinations in the constellations of the heavens.

How does this bear upon the subject of reincarnation? Let us deal with the laws underlying evolution.

(To be continued)

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How can one distinguish whether he is seeing things in the etheric or the astral or the mental worlds?

If you looked at a subject on the etheric plane you could look right through it; if on the astral plane, it would spread itself out. I think the person means: How do we know upon which plane we are? It is simply the difference of vibration and of colors, and, of course, the consciousness one is using at the time. That is one of the first things one learns on the astral plane, because if one is not very careful he will not read an akashic record correctly. One may read the akashic record of the intention of the man and not what really took place in action. The matter of those three planes undulates in very different ways and when thrown into motion moves in very different ways. If one is on the mental plane, he knows by the action of the matter on that plane. Mental matter moves in a sort of undulatory way, while astral matter in motion boils and bubbles.

M. B. R.

Why have there been so many disturbances in the T. S. since its formation?

These disturbances, like every other, are caused by reaction away from the object originally proposed. Such reaction inheres in the polar nature of existence. It will be found in churches, in nations, in eras, quite as much as in human lives, and especially in a Society like ours where an intense and continuous aspiration towards the inner planes of life quickens the conditions. The T. S. was founded upon Universal Brotherhood and is guided towards that ideal, is often very forcefully guided in that direction by its members. Reactions against that ideal are then inevitable, but the readjustment which follows upon the reaction finds us stronger, as a Society, than we were before. Not necessarily stronger in numbers, but having a stronger

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mental attitude, a clearer unit-mind. In the same way, "Universal Brotherhood" standing for the Spiritual Identity of All Being, which Identity must preclude the idea of "authority," other than the authority of the soul within, we should expect to find—and we do find—reactions away from the idea of mental and moral freedom and individual responsibility, towards the other pole of "authority." But the more extreme such reactions are, the greater will be the rebound back to the original ideal. *J. W. L. K.*

Is denunciation ever a duty?

Of persons, no. Of motives, we have no means of judging. Of private acts, no. Of official acts, of acts that affect others, of acts that affect the life of an organization, or of a society, or of a nation, yes. We must learn to use our "discrimination always." Suppose our country to be engaged in war for freedom; suppose knowledge should come to one of us that one in a high place were untrue to himself and his flag. Denounce the *act?* Of course. Denounce the actor? No. "If thine enemy is an hungered, feed him." *G. E. H.*

How shall we determine what is Theosophy and what is not?

If there is any orthodox Theosophy, I have never heard of it. The nearest we can come to that would be Brotherhood; that is orthodox in a certain sense. Then, also, I can see that the question means that we are constrained to think of Theosophy as those expressions of truth given out by the leaders of the Theosophical Society. That is a great mistake, for Theosophy is any living truth, wheresoever spoken. *A. P. W.*

Can a modern business man be a Theosophist in the real inner sense of that word? Do not the demands of his daily life make the pursuit of occultism practically impossible?

I think that any man who lives up to the teachings of Theosophy ought to be a model and successful business man. For he would be honest, just, courageous, persevering and generous, as well as prompt and punctual in the performance of every business obligation. He would possess those traits of character which constitute the bed-rock of commercial credit and which in the long run give the advantage to the honest business man. Moreover, the knowledge of human nature acquired through a correct study of Theosophy gives the man who has it an immense advantage over one who has it not.

The demands of the daily life of such a Theosophist would be met in the spirit of his character, and made to conform to this, and

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in the faithful performance of his daily duties, small and great, he would find an excellent school for training in true occultism.

G. M. C.

In the case of a man being revived from apparent death by a drug, can another ego take possession of his body?

There are cases on record where a man has apparently died but afterwards upon revival has shown a change in personality. In some cases, at least, an actual change of egos took place. Those of you who have read the lives of Orion will remember one case which was described. We must be very careful, however, about coming to the conclusion that a change in character is due to a change in personality. The revival by a drug has nothing to do with the change in personality.

I. S. C.

Do we have a new mind in each incarnation?

We have a new mind-body. The ego, putting forth a portion of himself into incarnation, draws around him matter of the four lower levels of the mental world. This is matter which will vibrate in harmony with him, and through which he can express his mental powers. The same thing takes place in the astral or emotional world and, in a more limited way, in the physical world. Thus in each incarnation the ego gathers experience through a new set of bodies—these three bodies, together with that portion of himself which the ego puts forth into the three lower worlds. These make up what is called the personality.

The mind-body grows and improves as the powers of the mind are unfolded and developed. The mind itself is a part of the Divine ego and all mental powers are therefore latent within it. Each incarnation should show greater mental ability and a finer quality of mind-body.

C. E. W.

Why does the Christian Science denial of illness produce a valuable and beneficent thought-form, as has been stated, seeing it is contrary to faith?

The attitude of the mind of the healer, not thinking of illness but rather of strength, health, joy and happiness builds up an enormous thought-form or health-giving force. It is a denying of weakness and a *willing* for health. We are all working along that line every time we build the slightest resistance to depression or anything wrong. It is an occult law. Let us enjoy the forces of the *willing* for anything that builds for betterment.

M. B. R.

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LIGHT ON LIFE'S DIFFICULTIES, *by James Allen. Publishers: Thomas Y. Crowell Company, New York.* 1912. *pp.* 137. *Price, 75 cents.*

The author clearly indicates the purpose of this luminous volume, for he states that it should be a strong and kindly companion as well as a source of spiritual renewal and inspiration to those who aim at a life well-lived and made strong and serene.

In the case of the majority of mankind Mr. Allen considers life as a dark room which one enters and is not sure of his movements because he cannot see the objects around him or properly locate them, and is liable to be hurt by coming into sudden contact with them. By the light of this book Mr. Allen hopes to dispel much of the confusion and difficulties of life so that many things may be seen in their true place and proportion. He never fails to impress his reader that life is what we make it by our own thoughts and deeds. He believes thoroughly in the larger, diviner life for all, but this life of triumph over sin and weakness is for those who are as eager for righteousness as the miser is for gold.

In this book, as in nearly all of his other books, Mr. Allen endeavors to clearly show that no one can escape suffering and loss who does not take note of the existence of the beneficent laws of Nature which we call moral laws, and that the root of all evil is selfishness. He proves the old-time axiom that "everything has its price," which applies to spiritual values as well as to material things. The one who gives up the lesser happiness of selfishness gains the greater happiness of unselfishness. It is in yielding up the lower for the higher that the strength and satisfaction of the higher will remain with us. Then only may be found the permanent amid all the changes of life and, having found it, adherence to it under all circumstances brings the only true happiness, the only salvation and lasting peace. The seeker after peace is bidden to take refuge in righteousness, to fly to the sanctuary of a purified heart, where abides the eternal temple of Truth.

SUNDAY SCHOOL LESSONS. *International Sunday School Lessons mystically interpreted. Edited by David S. M. Unger. Price, 60 cents per annum; 5 cents each. Address Mrs. M. V. Garnsey, La Grange, Ill.*

No. 1 of Volume I of this little publication is just off the press. It is an effort on the part of its Editor to supply the Sunday Schools in the churches using the Standard Sunday School Lessons with an interpretation of the Lesson from the Theosophical standpoint. There appears first the text of the Lesson and then follow a few brief paragraphs, clear and to the point, explaining the Theosophical viewpoint. Scriptural exegesis is ordinarily very dangerous ground; in it there is opportunity for all manner of theories and interpretations, and whole libraries of absolutely unused and never seen works have been written upon useless and unimportant points of doctrine from the time religious commentaries began to be written. There are practically as many theories as there are theorists in a field of this kind, and it is good that a standard measuring rod of interpretation is now being offered that tones in harmoniously with the Ancient Wis-

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dom, the Sacred Science of the Sages of the East who are and have always been the custodians of the Divine Knowledge as to the mystery of man and his relationship to the Kosmos. This knowledge is being given forth more and more each year and is proving its fundamental value by the increasing popularity of the Theosophic propaganda along these lines. All success to Mr. Unger and his useful little publication.

A. P. W.

CE LA PIEDOJ DE LA MAJSTRO, *de Alcyone. Tradukita el la angla de W. W. Mann. Publistoj: Presa Esperantista Societo, 33 Rue Lacepede. Paris; The Theosophical Publishing Society, London.* 1913. *Pagoj* 88. *Prezo,* 2*s.* 1*d.*

La jena libro, bele bindita kaj presita, enhavas tre interesan materialon por la leganto. La prezenta parolo estas verkita de S-ro A. P. Warrington, Ĝenerala Sekretario de la Teozofia Societo en Ameriko; la antaŭ-parolo estas verkita de S-ino Annie Besant.

En la libro troviĝas noblaj pensoj kaj altaj idealoj, klare kaj simple esprimitaj; la kondiĉoj por la Vojo estas priskribitaj kaj klarigitaj. La verkisto unue diskutas la Distingadon; due, la Sendezirecon; trie, la ĝeneralan temon Bonan Konduton; kaj fine, la Amon, kiun li nomas la plej grava kondiĉo el ĉiuj. La klara senornama stilo de la juna aŭtoro estas bone tradukita, kaj ĉio en la libro estas tuj komprenebla.

Translation of the above:

CE LA PIEDOJ DE LA MAJSTRO (*At the Feet of the Master*), *by Alcyone. Translated into Esperanto by W. W. Mann. Publishers: Presa Esperantista Societo, 33 Rue Lacepede, Paris; The Theosophical Publishing Society, London.* 1913. *pp.* 88. *Price,* 2*s.* 1 *d.*

The present book, handsomely bound and printed, contains very interesting material for the reader. The foreword is written by Mr. A. P. Warrington, General Secretary of the Theosophical Society in America; the preface is written by Mrs. Annie Besant.

In the book are found noble thoughts and lofty ideals, clearly and simply expressed; the conditions for the Way are described and explained. The author first discusses Discernment; second, Freedom from desire; third, the general topic Good Conduct; and lastly Love, which he calls the most important condition of all. The clear unembellished style of the young author is well translated, and everything in the book is immediately comprehensible. *I. K. R.*

THE OCCULT SIGNIFICANCE OF BLOOD, *by Rudolph Steiner, Ph.D. Publishers: Occult and Modern Thought Book Centre, Boston, Mass.* 1912. *pp.* 47. *Price,* 25 *cents. Paper cover.*

An interesting, though scarcely esoteric, lecture containing a few unique theories about the nature of blood. Dr. Steiner begins by pointing out the value of ancient myths and legends and the fact that "very much more may be learned by thoroughly examining the foundations of these myths and legends than by absorbing the intellectual and experimental science of the present day." He repeats Madame Blavatsky's warning that we should not try to separate man from the universe when studying his nature since, as he very rightly remarks: "The things presented to us in the sense world, can only be rightly understood if our knowledge includes cognition of things 'above.'" . . . . For this reason the lecturer deals with the subject of the soul's vestures, the three worlds, the evolution of consciousness and other familiar subjects. He quotes Goethe's saying: "Blood is a very special fluid," and adds that a proper understanding of the spiritual essence which lies back of our blood would illumine such questions as the woman question, the labor question, the question of peace, of race and of how far certain races may be civilized. Of the last he remarks that this is decidedly limited by the properties of

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the blood, as it is "useless to demand more from blood than it can endure." Physically man is the result of all that his ancestry has given him. This result is, according to Dr. Steiner, gathered in the blood. By suppressing the higher consciousness man can come into touch with the consciousness of his ancestors and feel as they felt. This consciousness, described as rather dim, may be the astral consciousness of which Mrs. Besant speaks in *A Study in Consciousness*, which may be sensed by the reawakening of a certain centre, which process, however, she does not encourage. These earlier races are said by the Doctor to have, as it were, a common consciousness, made possible by the fact that there was then no intermingling of blood. So that when a man stated that he had passed through what had actually been experienced by an ancestor, he was telling the truth, since the experiences through which the blood had passed while in the body of that ancestor could in turn be felt by the descendant when that same blood flowed through his veins. With the intermingling of the races this faculty became lost and the consciousness turned from within outwards. The lecture then points out the dangers and advantages which follow the admixture of races. Blood is said to be the expression of the ego and whatever lives in a man's blood lives in his ego. If any advance is to be made in practical life, certain facts about blood must be known. *A. K.*

MACKEY'S ENCYCLOPEDIA, *A revised edition of this most useful and standard work, the revision having been superintended by E. L. Hawkins, of the famous Quatuor Coronati Lodge of England. Publishers: The Masonic History Company, New York and London. Two vols. pp. 540 each. Price, $12.00 net.*

Some of Mackey's titles have been re-written to include the results of the latest investigations; new articles authoritative and accurate have been added, as "American Union Lodge," "Comacine Masters," "Apocryphal Manuscripts," etc. Bro. A. G. Pitts, in *Palestine Bulletin*, writes a lengthy article (which *The Tyler-Keystone* of October 5, 1912, copies) reviewing this encyclopedia in both its old and new dress, his burden of criticism being that there is apparent a kind of narrow American provincialism that is misleading and constricting in a work and an Order which is avowedly universal in scope and thus international as to horizon. Masons will find much food for reflection in Mr. Pitt's article. *L. T. L.*

MECHANISTIC CONCEPTION OF LIFE, *by Professor Jacques Loeb. Popular Science Monthly, January, 1912. An address delivered at the First International Congress of Monists at Hamburg, September 10, 1911.*

Dr. Jacques Loeb is professor of physiology at the Rockefeller Institute in New York and has accomplished very important and original work on parthenogenesis, on fertilization by blood-serum, etc. In this address Professor Loeb says that while science has not yet been able to give an answer as to how life originated on this globe, nothing indicates that it is beyond the possibilities of science to produce living matter artificially. He explains how the egg is caused by the sperm to develop into a new individual. Every animal originates from an egg and, to form an individual, a male sex-cell (a spermatozoon) enters the egg. He made the experiments which he describes with the eggs of sea-urchins. The unfertilized egg is a single cell with only one nucleus, but after fertilization the nucleus divides into two nuclei and, by and by, each cell divided again in two, and so on.

By treating chemically some unfertilized eggs of sea-urchins, Professor Loeb succeeded, several years ago, in developing them to the point of larvæ; these experiments proved the possibility of substituting physico-chemical agencies for the action of the living male sex-cell (or spermatozoon), but did not explain how the action o fthe spermatozoon was caused. The fact is that the male cell, in entering the egg, causes a change in the surface of the latter, which results in the formation of the membrane of fertilization.

Later, Professor Loeb succeeded in finding a method of causing the unfertilized egg

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to form a membrane without injuring the egg. This was done by a chemical process, by adding a trace of butyric acid to the sea water in which the eggs were placed for a few hours, and then removing them to pure sea water. In this way, the fertilization membrane was formed in exactly the same way as if a spermatozoon had entered the egg. The unfertilized egg possesses a superficial cortical layer which must be destroyed before the egg can develop; and this, in nature, is done by the spermatozoon; but it can be caused by certain chemical means and it can also be caused by mechanical means. The destruction of the cortical layer causes the beginning of the development of the egg—by a process of oxidation (combination with oxygen).

To resume: scientifically, individual life begins (in the case of the sea-urchin, and possibly in general, with the acceleration of the rate of oxidation in the egg, and this acceleration begins after the destruction of its cortical layer. All this proves that life can be explained from a physico-chemical standpoint. The influence of such a step is vital; and while to the ordinary man life and death are still a mystery and a matter of chance, Professor Loeb feels that not only is the mechanistic conception of life compatible with ethics, but it seems the only conception of life which can lead to an understanding of the source of ethics. This of course the scientific understanding of the divine law. To a pure scientist, his science is his religion, but we Theosophists should always remember that our aim is to become at the same time a scholar, a saint, a worker. The work of Professor Loeb is a wonderfully important step in science—it deserves the admiration and the gratitude of all those who are seeking truth.

WITHIN THE MIND MAZE, *by Edgar Lucien Larkin, Director of the Lowe Observatory, Mount Lowe, Calif. Published by the author, Lock Box No. 1643, Los Angeles, Calif.* 1911. *pp.* 188. *Price,* $1.25 *by mail.*

The author, an F. T. S. and a well-known astronomer, shows himself in this book to be not only a scientist along many lines, but also a student of ancient and modern philosophy and at the same time quite an original thinker. His present work is a deep study of Mind. It consists of about seventy-five short articles, most of which are little essays written independently of each other. In these the theories and facts deduced and discovered by Darwin, Mendel, Haeckel, Weismann, De Vries and others are compared with the latest discoveries in astronomy, biology and microscopy, always with the one purpose: to study mentonomy, the Law of the Mind.

The author's intention was "to find a clue to the real nature of Mind." As he himself honestly declares at the end of the book: "Not a trace of even one clue has been discovered." Notwithstanding this, every student of science and philosophy will find much valuable information and food for his own mind in many a page of this book.

Its value as a reference book might be improved by the addition of a good index.

O. M.

THE SQUIRREL-CAGE, *by Dorothy Canfield. Publishers: Henry Holt & Co., New York. Price,* $1.35 *net.*

The scene of action is a strikingly realistic picture of modern society with its ceaseless and often unreasoning demands upon the time and strength of its votaries. The unconscious sacrifice of the things of higher value and the growth of one's individuality, and the necessary elimination of the deliberate cultivation of the abstract virtues, such as justice, tolerance, charity, in its wider sense; all this renunciation for the mere material pleasures of life by those who are determined to be reckoned among society's elect is shown with such fidelity to existing conditions in our country that one can but pause and marvel that such conditions *do* exist and are tolerated.

The heroine, Lydia Emery, fresh from a year's trip to Europe, which has been given her as the essential finish to a fashionable education, returns to her home an honest,

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sweet-hearted girl, with a fine, true sense of the real values of life. Her character is unformed as yet, however, and in obedience to the dominating will of her mother, she finds herself plunged headlong into social distractions which absorb her so completely that she has scarcely time to think of the ideals she had been slowly building for herself. during the formative years of her life. She questions long-established customs, and she seeks by thoughtful queries to find those who are in sympathy with her inner self. The tragedy which comes into her life and the final satisfactory adjustment of her material existence to the ideal side of her nature make the story one well worth telling, both from the literary as well as the moral standpoint. *C. S. H.*

THE SANCTUARY, *by Maud Howard Peterson. Publishers: Lothrop, Lee & Shepard Co., Boston.* 1912. pp. 469. *Price,* $1.25.

This novel is divided into four books: Outside the Gates, The Inner Court, The Temple Steps, and The Sanctuary, being symbolical of experiences and tests which are allotted to the four leading characters. The sweet story of love is enacted by Blair Martin, a charming young woman with a conscience, and Hector Stone, the hero. The law of Karma forces them to stand outside the portal of the Temple of Love. They both find some solace in the inner sanctuary of the heart and each strives for a time to forget self through service to the poor and distressed; thus is brotherhood made the key-note of the book. The last chapter contains an interesting description of Blair Martin's touch of cosmic consciousness as she sat in the memorial chapel of a cathedral in the south of France. She said: "I have no cause to ever doubt or fear, since once, for a brief time, I sensed the One Reality of Things!"

The novel is written in a graceful style, and the end leaves the reader to draw his own conclusions as to the logical consummation of events. *A. H. T.*

INTERNATIONAL VEGETARIAN COOK-BOOK, *by Clara Jerome Kochersperger. Publishers: The Rajput Press, Chicago.* 1912. *pp.* 370. *Price,* $1.25, *including postage.*

This cook-book is well worth examination. Mrs. Kochersperger has gleaned from many sources a host of recipes—the tested and chosen favorites of housewives of many years' experience in the planning of meatless meals. From the first course to the last, for meals simple or elaborate, we are offered a tempting variety of dishes which will meet the requirements of nutritive balance and artistic effect.

The book abounds in practical suggestions. It is prefaced by Dr. Weller Van Hook and by a reprint of Dr. W. S. Hall's article on *The Scientific Basis of Vegetarianism.* Several good drawings from the pen of Miss Louise Lina Shuddemagen illustrate the different chapters. *E. D. W.*

Received also:

POR QUE CALLAMOS (*What We Claim*), *by F. Orozco y Berra; pp. 165.* Also several small pamphlets in Spanish which the T. S. Lodge "Aura" in Mexico City distributes free.

THREE MESSAGES, *by Irving S. Cooper; pp. 53.* A pamphlet containing three lectures: *The Message of the West to India; The Message of India to the World; The Unity of Religions.*

THE PATH OF SERVICE, *by T. L. Vaswani; pp. 15.*

THE BRILLIANT PROOF, *by Mirza Abul Fazl Gulpaygan; pp. 72. Paper cover.* Written in defence of an attack on Baha'o'llah, the leader of the Bahai movement.

PROLEGOMENA TO A RELIGIOUS PHILOSOPHY, *by T. L. Vaswani; pp. 54.*

DIE BOTSCHAFT DES FRIEDENS (*The Message of Peace*), *by Dr. Hubbe-Schleiden; pp. 42.* A careful consideration of the Theosophical movement in Germany.

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THE CHALDEAN, *by P. Davidson; pp. 222. Paper cover.*

POLITICAL ROMANISM, *by Publicity Bureau for the Exposure of Political Romanism; Chattin Bradway, Bureau Manager; pp. 364.*

THE MOSHER BOOKS, 1912; being the catalogue of *Thomas B. Mosher*, Portland, Maine, the well-known publisher of books in belles lettres in choice and limited editions.

IMMIGRATION AND LABOR, *by Isaac A. Hourwich; pp. 39.* This is a reprint of the first chapter of the book of the same name, published by G. P. Putnam's Sons, New York, in which the author, for well founded and fully explained reasons, takes a stand in favor of immigration.

DRAWING, an artistically gotten-up booklet of 123 pages, being an outline for the constructive and decorative handwork for grades one to eight in the public schools in East St. Louis.

MAGAZINES

In THE THEOSOPHIST for December, C. W. Leadbeater goes into details about how to magnetize and demagnetize objects, especially different kinds of amulets. *The Force of the Master* is the title of the article dealing with this subject. It also contains a valuable contribution by Alan Leo about *The Individuality and the Horoscope.* G. S. Arundale describes an ideal educational institution, such as he hopes *A Theosophical College* will be. Those interested in the T. S. movement in Germany will find much information in *The Necessity of the Bund.*

We find a beautifully simple and clear article on *The Masters of Wisdom* in the MESSAGE OF THEOSOPHY for October (published by the Burma Section of the T. S.). Who and where They are, what They are doing, how to meet Them—it is all retold again in a short yet reverent, matter-of-fact way, just as we can best talk to outsiders about Them.

THE CENTRAL HINDU COLLEGE MAGAZINE for November reprints *The Phenomena of the Growth of Crystals,* by which has before appeared F. St. John Parker, in several scientific and other magazines. From this most valuable article it becomes evident why many scientific men now "hold that the constructive forces (or force) by which a crystal is produced do not differ in kind (only in degree) from the constructive force (or forces) concerned in the production of the animal and the plant." Another step towards the more general recognition of the One Life in all.

In connection herewith is also of importance the article on *The Secret of Life,* in THEOSOPHY IN AUSTRALIA for October. In the same number a contributor gives reasons why there is and why there should not be *Race Prejudice.*

THE OCCULT REVIEW, published by Wm. Rider & Son, Ltd., in its December number (London edition) comes up to its usual high standard. *Abnormal Phenomena in the Lives of the Saints* enumerates the different kinds of such phenomena and with each of them mentions a few saints who practiced it. *Cats and the Unkown* is a study of the psychic qualities of our domestic friends.

LE THEOSOPHE of December 1 has a novelty in *L'Actualite au Point de Vue Theosophique* (The World's Events from a Theosophical Point of View). Under this heading an attempt is being made to show how law and justice can be found back of the apparently unreasonable events of which the daily press tells us the detailed facts. Worked out with skill, this plan can do much to popularize Theosophy.

THE HALCYON is the official organ of the O. S. E. in New Zealand, published quarterly. It is a carefully edited little magazine, full of points of interest to Star members everywhere.

The NEW ENGLAND CRAFTSMAN for November contains a few very good though short articles on: *Freemasonry the Essence of all Faith; The Rosicrucians; Free masonry, an essential Factor in the Realization of Universal Peace.* Also *A Smoke Talk,* describing how the author saw in the clouds of smoke by which he was surrounded plainly enacted some scenes of Druid Temple ceremonies.

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THE MYSTERY OF THE BANANA

By Margaret V. Sherlock

A GROUP of boys, ranging in age from twelve to sixteen years, were standing outside the schoolroom, discussing their Natural History lesson which had been on the propagation of the different species of flowers and fruit.

Their professor had told them of Burbank of California, the man whose wonderful success in producing new vegetables, fruits and flowers by experimenting with and crossing the varieties already in existence had gained for him the title of "Wizard." The lesson had dealt with well-known fruits, such as peaches, plums and berries. It had been interesting, so all the boys thought, tracing each one back to its origin or wild state, but what fascinated them more than all else was the professor's chance allusion to the banana.

"The banana," said Professor Williams, "is one of the mysteries of the plant world; as far back as we can learn, it was exactly as it is now, having a seedless pulp. It is believed to be a native of India. The botanical name, *musa sapientium,* signifies 'Muse of the wise,' because it was said to have served at one time as a fruit for the wise men of India. As the banana is seedless, as it cannot be raised by cuttings, and as its tubers and roots will not easily stand transplanting or transportation, no one has ever been able to account for its presence on both sides of the Atlantic. Yet we know it is grown in Asia, Central America, the West Indies, Florida, Louisiana and California."

"There must be some way of finding out," said Hugh Phelps, a bright boy of fourteen, who was never satisfied until he had gone to the bottom of things.

"If you can discover the secret of its being on both sides of the Atlantic, you will be considered as great a wizard as Burbank," smilingly replied the professor.

It was this mystery of the banana that the boys were discussing.

"I mean to find out, if it takes ten years," said Hugh to his companions.

"Better ask the fairies," laughingly suggested Victor Hastings, "they always help the wizards."

Hugh could think of nothing but bananas on his way home

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from school, and the more he thought, the stronger grew his determination to solve the mystery. So intent was he upon the subject that he almost ran into a fruit peddler, who gave him a disgusted look which soon changed to a smile as Hugh bought some bananas from him.

Reaching home, he made his way to an inviting looking hammock swung under a shady tree and sat down to enjoy himself. Hugh never could tell how it happened, but, while he was munching away on his fruit, he all at once found himself looking into a field of banana plants. One plant especially attracted his attention because of the enormous size of its heart shaped flower-bud, encased in green scales. Some magic caused it to unfold before his eyes and, as it unfolded, a flower peeped from under every scale, of which there must have been a hundred. But what astonished Hugh most was the appearance, on the topmost flower, of a gorgeous creature from whose dainty, fantastic body flamed forth all the colors of the rainbow. The creature regarded him with a mischievous but friendly expression which seemed to say: "Ask me anything you wish."

Strangely enough, Hugh felt no fear.

"Where did you come from?" he asked, in surprise.

"I have been here all the time. This is my home, but few people ever see me. Their eyes are closed to our world because of their unbelief and their unwillingness to learn; also, because they destroy so much of what we help to build up," answered the tiny being.

"What did you help to build?" asked Hugh, wondering how such a delicate creature could build anything.

"Oh, all kinds of plants. There are many bands of us and we are called 'Nature Spirits' by those who know and understand us."

"Who *does* know you!" Hugh exclaimed.

"The Great Beings of the universe and the devas, or angels."

"What do they do?" said Hugh.

"Part of their work is making new flowers and fruit, and we help to blend the colors and the flavors."

Like a flash Hugh remembered what he wanted to learn.

"Can you tell me about the banana? Where did *it* come from and how was *it* built?"

"Oh yes," said the Nature Spirit. "A long time ago, probably as much as eight hundred thousand years, there was a great continent called Atlantis. Only a few people know there was such a country, but the whole world will soon know it because wise and earnest men of your day have found proof of its existence. Many millions of people lived there. Some of the Great Ones I have spoken of oversaw the work of man in producing new flowers and fruits, just as they are doing in your country today, and the Nature Spirits were always there to help. This land of Atlantis was the home of the banana. In its wild state it was like a long, green melon, with scarcely any pulp

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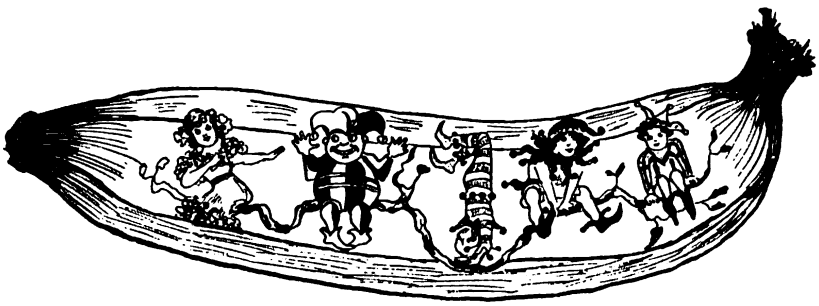
and full of seeds. It took many ages to produce one like that you are eating."

"Yes, but how did it come to be on both sides of the Atlantic Ocean when it has no seeds and will die if carried any distance?" persisted Hugh, eager to know the whole truth.

"Atlantis was where the Atlantic Ocean now rolls. It was joined in some places to what is now known as Central America and South America; its eastern coast extended close to Europe, so that it was very easy to get to other lands to the east, west or south."

Hugh gasped with astonishment at such revelations. Just as he was ready to ask more about Atlantis a twig dropped on his face and he found himself again lying in the hammock with a half-eaten banana in his hand.

While he somehow felt that his experience was real and that he had learned the truth—which made him very happy—he decided to keep his own counsel for, young as he was, he realized that some "having eyes see not, having ears hear not."



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THE SERVICE OF THE KING

By Josephine E. Wardall



IN the dawn of the history of England, in the sunshine of the opening day, there stands the shining figure of King Arthur, the perfect Knight and perfect King who gave his life for his land. Round him are gathered many noble knights, Parsifal, Lancelot and many others who served the King by noble deeds, as you may read in the old stories, and who sought for the Holy Grail, that wondrous cup which only the pure in heart might behold. King Arthur drew his knights into a fellowship which he named the Round Table.

"A Table Round that was to be for love of God and man,
And noble deeds, the flower of all the world,
And each incited each to noble deeds"

At this Round Table none could have a better seat than another, for all were equal in their simple knighthood and were good comrades. They all had taken the vow of knighthood, to

"Live pure, speak true, right wrong,
Follow the King."

and as the King spoke to them

"With large, divine and comfortable words
Beyond my tongue to tell thee, I beheld
From eye to eye through all their border flash
A momentary likeness of the King."

This glorious company of knights who rode abroad, redressing wrongs and delivering the oppressed, makes a splendid picture of chivalry and noble life, and the very words "knight" and "companion" have been given beautiful meanings because of King Arthur and his knights. To be a knight means to be all that is worthy, noble, chivalrous, courageous, self-sacrificing and strong, and to be a companion means to be dauntless in the attempt to win the spurs of knighthood, to be reverent to the King and loving to our fellows.

We have in the world today an Order of the Round Table, fashioned after this Table of olden days. Knights and Companions are not called upon to garb themselves in shining armor and to ride

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abroad redressing wrong at the point of the sword or spear, for the world has greatly changed since the days of King Arthur. But the wrongs remain and the need for helpers and workers still continues, although their methods must be different.

"Follow the King" was the motto of King Arthur's Round Table. What better motto could we have today? While the Tables are left free to choose as their King whom they will, most of them look to the Christ, the King of Kings.

In this Kingdom Love prevails, for He is King of Love and only those can enter His Kingdom who love Him and those only love Him who try to serve Him.

Service can be made more real and definite by means of a regular discipline, and this the Round Table has. It is within the powers of any one to become a noble man if he conforms to the rules of the Order.

Each Knight and Companion must perform the following Act of Remembrance every day, repeating this pledge:

> "A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a constant eye to the Service of the King. May we live in the light of these ideals. May we be true companions and may the Blessing of the King be with us every one."

To live up to this pledge each day means having a clean, pure body, a temple wherein something of the life of God dwells, thinking broad, high thoughts, never narrowing one's mind by criticism, selfishness or meanness. Thoughts are real living things, although our dull eyes cannot see them, for they exist in finer matter, but the Great King sees and knows. So a special duty is imposed on those who learn that thoughts are things and on each member of the Round Table rests the responsibility of hindering or helping forward the thoughts of the world.

> "Govern the lips
> As they were palace doors, the King within—
> Tranquil and fair and courteous be all words
> Which from that presence win."

Kind and gentle to every living creature and ever on the watch to be of service to some one, a Companion or Knight should learn to regard the world as filled everywhere with the Divine Life; reverent to those above him, to those about him and to those below him for the sake of the life which is in them. Then will he be quick to perceive the greatness, the splendor and the infinite beauty of the living world of which he is a part and perform noble deeds in the Service of the King.

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ROUND TABLES

WE are delighted to welcome to our ranks two new Round Tables and we wish them great success in their work of Service.

In Butte, Montana, a Table of five, with Mrs. Emily Lostin as Knight, is going to do splendid work. They are known as the Order of the Noble Knights. Knight: *Lancelot;* Watchword: *Harmony;* Work: *Kindness to children and animals.*

A second Table has been organized in Seattle. It is unique in that the members are all boys and that it is the first Table in America to have twelve in number. Mrs. W. Duckering is the Knight and too much cannot be said of her splendid work. The boys have indeed found a guide, teacher and "mother" in their Knight. This Table is known as the Builders' Round Table. Knight: *Galahad;* Watchword: *Obedience;* Work: *Helpfulness wherever needed.*

The boys of this Table live near Lake Washington and, as part of their work as Companions, are protecting the birds and gulls on the lake. Many birds are hurt and many killed by thoughtless boys and the Builders' Table is going to prevent this wherever possible. On Christmas Day these workers made happy four poor children who otherwise would not have had any Christmas at all. All success to the "Builders."

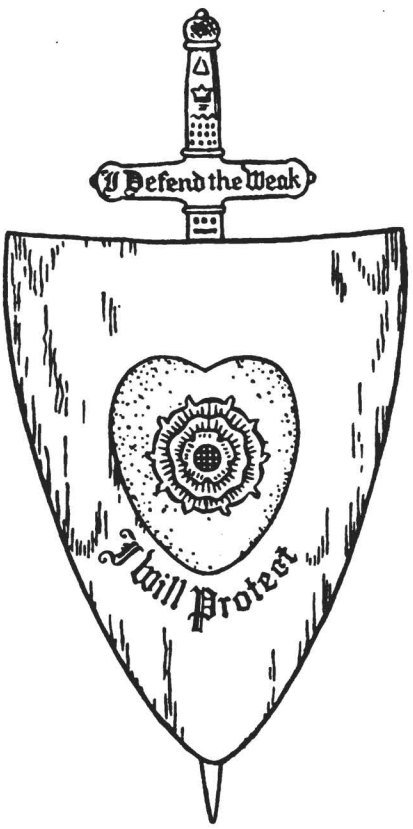
All the Round Tables did splendid work on Christmas Day. In Spokane, the Lotus Round Table made happy two poor families with gifts of food and toys. A few weeks before the holidays, this enthusiastic band of workers spent a happy afternoon at the orchard of the father of one of the Companions, gathering four boxes of apples which they took to the Day Nursery. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

In Vancouver, B. C., a Table of five members and their Knight, Miss Ethel Storm, has been formed, but not named as yet. For special Christmas work they made very attractive scrap-books of blue cambric, with embroidered covers, for the Children's Ward of the General Hospital. The bright colored pages will relieve many weary hours for the little sufferers.

Many Tables are being formed, of which report will be made next time. Any one wishing information or literature, address:

(*Mrs.*) *Josephine E. Wardall,*
2616 Walnut Ave., S. W.,
Seattle, Washington.

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THE SOUL'S WEAPONS

By C. Jinarajadasa

Dedicated to the Knights and Companions
of the Round Table

I am the Sword. I defend the weak.
In my Master's hand I shall not break.

I am the Shield. To each in the strife
Who behind me fights, I breathe new life.

I am the Heart. I give asylum
And understanding to all who come.

I am the Rose. Who inhales my scent
Dreams of life's heaven and is content.

I am the Soul. Mine the Sword and Shield
For men my brothers ever to wield.

From ***The Lotus Journal,*** December, 1912. The drawing, on opposite page, designed by Mr. Jinarajadasa for the poem, appeared earlier in The ***Theosophic Messenger*** December, 1911.

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LITTLE BROTHERS IN MANY LANDS

Letters from "Betty"

Dear Children:

Most of you who read *The American Theosophist* live in a country where all your playmates have fair skins and round eyes. Away out here in China, on the opposite side of the round earth on which you live, the children have yellow skins and narrow, slanting eyes, very black and shining. At first you might be a bit shy about making friends with them, but by and by when you had played with them for a time you would find that Chinese children have hearts just as warm and unselfish, and laughs as merry as though their skins were white!



I am sending you a picture of my little friend Ah Sing and will tell you some of the strange things which he and his brothers do. Strange to you, that is, but not to Ah Sing, for he has seen these things done ever since he can remember and his parents and their ancestors for thousands of years before them have done the same, for the country in which Ah Sing lives is very many years older than America.

The first thing which seems odd is the way our little Chinese

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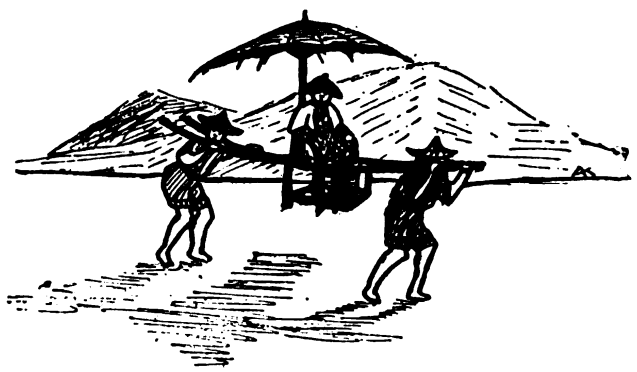
brothers wear their hair. All my boy readers in America wear their hair cut short, but Ah Sing wears his hanging down his back in a pigtail, though he speaks of it as a queue, not a pigtail. Ah Sing's father is a wealthy tea merchant and so he can afford to dress his son in silken garments. The jacket is richly embroidered in silk and gold, as the Chinese excel in such decoration. In the winter his jacket is heavily wadded to keep out the cold. His shoes are not made of leather, but of pasteboard covered with silk and also embroidered, so that when Ah Sing walks out he makes a very fine and gorgeous appearance.

When he goes to school he bows very low and with great politeness to his teacher, for these little boys are early taught the very greatest courtesy to all their elders, which is a very lovely thing in children. If he is called upon to recite his lesson he does not face his teacher, as you do, but turns his back upon him, for in China this is not considered uncivil.

He learns the curious characters which are the Chinese words, reading them from right to left instead of, as you do, from left to right. This seems to us going backwards, doesn't it?

When school is over he runs out to play, which he does quite in the same manner that American boys do. He spins a top, plays games, or flies his huge kite in the shape of a bird or a serpent or an odd box.

If one of our Chinese brothers came to visit America he would scarcely know how to eat with a knife and fork, because he is accustomed to eat his food with chop-sticks. These are tiny sticks, something like knitting needles. Those which Ah Sing uses are made of ivory, delicately carved.



I am quite sure that our swiftly moving trains would frighten our visitor, for there are very few trains in China. When Ah Sing goes from village to village he rides on a camel, where he pitches about uncertainly, or he travels on a donkey, or perhaps is carried on the shoulders of his father's coolies in a sedan-chair.

If some member of your family is wearing as a pin or charm the seal of the Theosophical Society, look carefully at it and you will find

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a serpent forming the outer rim. This signifies Wisdom. Our Chinese brothers must have known this, also, for they use the dragon or great serpent in many ways as emblems. This strange-looking creature is even pictured on the Chinese flag, which I have here drawn for you.

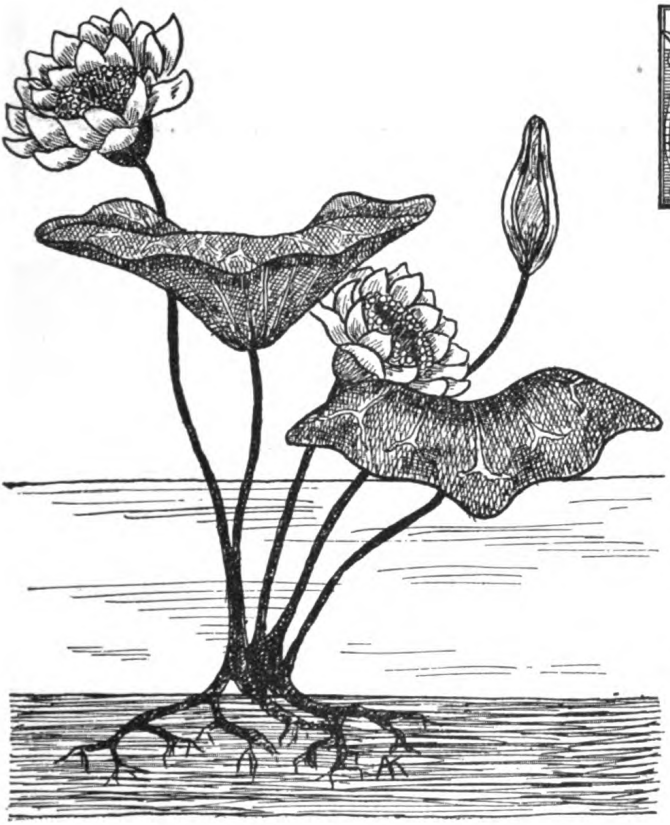
Should you ever be so fortunate as to meet a little yellow brother, treat him kindly, for perhaps he will be a trifle homesick in strange America. For when you come to China, I am quite sure that Ah Sing and his brothers will treat you with great politeness and will call you by the very nicest possible names.

Affectionately yours, *Betty.*



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THE LOTUS



THE Lotus grows in quiet lagoons, balancing on slender stems, its radiant blossoms and large green leaves. The willowy stems are long, reaching far down through the water into the rich soil at the bottom of the pool, wherein the strong roots are firmly embedded.

The flower has a golden sunlike centre around which the petals, white, violet or pink, are arranged in beautiful percision. Its real home is in tropical climates, but it is grown here in America though the flowers seldom get to be as large as in its native place.

In Japan the lotus is cultivated in great ponds and on special days these flower-loving little people go to view the blossoms. The entire population turns out and the day is spent picnicing beside the ponds.

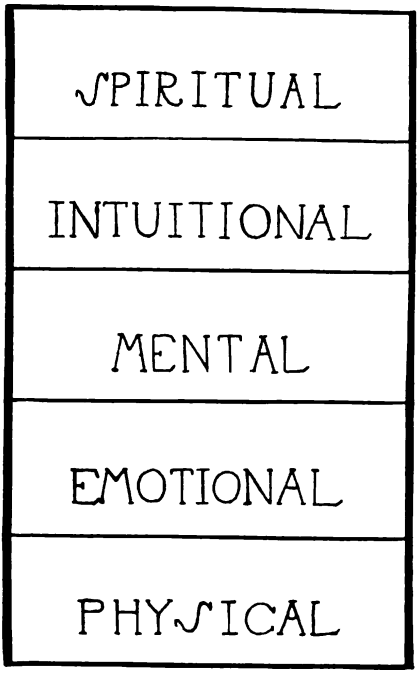
The living flower is not made so much of in India, but for many hundreds of years it has been used as a symbol and can be found carved, engraved or painted on all conceivable things, including, of course, the temples, where it appears most often.

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A symbol is a visible figure which stands for something invisible and is a sign by which one knows or infers a thing. This is perhaps rather hard for some of my younger readers to understand, but thinking about it will make it clearer.

All my Lotus readers are familiar with the words "physical, emotional and mental planes;" and "physical, emotional and mental bodies." Now the lotus and the way in which it grows are *symbols* for these very things and if you will remember the meaning of the symbol, the Lotus lesson about the planes will be easier.

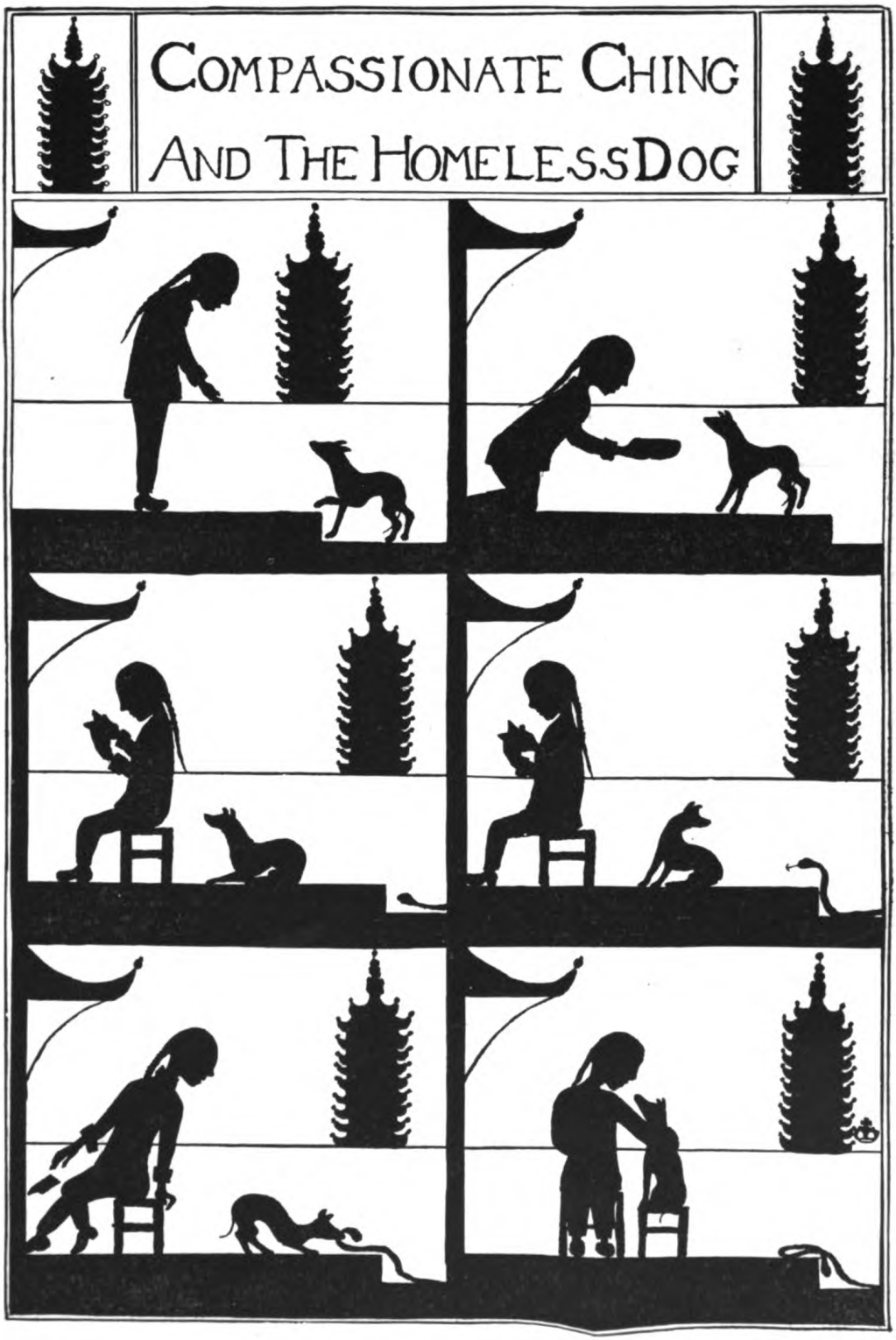
The earth beneath the pool represents the physical plane, the water represents the emotional and the air above them the mental. We know that the physical body is on the physical plane and so the roots would be the symbol for the physical body. The stems or body of the plant stand for the emotional body and the flowers for the mental. See how beautifully the symbol represents the facts. The physical plane is made up of dense matter while the emotional is much finer, therefore the water represents the emotional and the soil the physical. Much finer than either is the mental plane, so the etherial air is its representative. But there is more to the lotus than root, stem and flower. It has beauty, and this might be taken to represent the plane of intuition, which is the plane of True Beauty. Then there is the exquisite perfume, the most delicate part of the lotus. This in turn is likened to the spiritual plane, the finest of all the planes with which we have anything to do.



Now that you know the meaning of the word "symbol," I wonder how many of you can tell me what is *symbolized* by the colors which are given to the planes? Try to copy this chart, writing in their proper places the colors usually ascribed to the planes and telling me why these particular colors are used. Be sure to write your name and address on the paper, so that when the chosen drawing is reproduced the artist's name may appear with it. Any child under fourteen may send in work, whether a member of a Lotus group or not.

Address: *Lotus,*
Krotona, Hollywood, Calif.

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SUPPLEMENT

TO THE

AMERICAN THEOSOPHIST

& THE THEOSOPHIC MESSENGER

BY THE GENERAL SECRETARY

Mrs. Russak

Another country-wide tour has just been brought to a close. Mrs. Marie Russak, whose force as a Theosophical worker is so well understood and deeply appreciated wherever she has worked, has laid the Section under another debt to herself.

Mrs. Russak arrived in America in September. She attended the Convention at Chicago, spoke at Convention, gave lectures and talks and many interviews, and then made a tour of the East, visiting Toledo, Cleveland, Buffalo, Rochester, Springfield, Holyoke, Boston, New York, Philadelphia and Pittsburgh. From thence the tour extended westward, including St. Louis, Duluth, Superior, Minneapolis, St. Paul, Omaha, Kansas City, Denver, Salt Lake City, Spokane, Seattle, Vancouver, Tacoma, Portland, Oakland and San Francisco.

During the tour Mrs. Russak gave public lectures wherever she visited, spoke before joint meetings of the T. S. and the O. S. E. and to E. S. Groups, meanwhile helping to solve the problems of many members who came to her constantly with their personal perplexities.

Enthusiastic reports have been received at Headquarters in appreciation of Mrs. Russak's work, and the effect upon the Section promises to be useful and lasting. Mrs. Russak's ready understanding of the American temperament, her deep appreciation of the needs of the time, her unusual sources of knowledge and learning, and her rare personal charm all fit her as a most unusual worker in the field of Theosophy. The American Section is fortunate in having her helping hand at this time and those responsible officers who understand the value of her services will be inclined to feel selfishly upon hearing of her proposed departure for Europe in the spring.

Mrs. Russak is expected to arrive at Krotona in January, and to spend a few months upon literary work, in lecturing before the Krotona Institute, for the E. S. and T. S. Groups, and in giving to the public a series of popular lectures.

*

A Talk with Members

I should like to ask the members to attend to a few points that will make for the good of the service. If they will observe these points faithfully, they will greatly aid me in my duties and will place themselves in line for the performance of theirs in a way that will reflect credit upon all concerned.

We are told by our leaders that one of the most rapid methods of advancement is that by which one performs every act of the daily life with as much precision and perfection as it is possible to do. But some no doubt will be surprised to know how often this ideal is violated. For example: we are constantly in receipt of letters signed by initials; without dates; mentioning enclosures that are omitted; containing personal matters mixed up with business, often so poorly written as to be more or less illegible and therefore taking time to decipher.

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These are only a few of some of the lapses which good members often allow themselves to be guilty of, for a lack of due consideration as to details.

Moreover, members often show an entire lack of knowledge of the By-Laws of the Section and the detailed requirements of lodge duties. It is essential that at least the officials should know the requirements of the Section and should conform to them. For example: they should know what the dues are per annum and when payable; they should keep Headquarters constantly advised of changes of address and of changes in official appointments. When applications are received, they should be accurately filled out and promptly dispatched. Members often complain that their magazines are not received when they themselves are alone responsible, having failed to send word of change of address. We are not by any means perfect ourselves at Headquarters, especially since we have not half the helpers we actually need, but you will help us by the perfection of accuracy of the work you do in connection with the Headquarters.

*

Sectional Headquarters

It is important that the members should realize the present need for Sectional Headquarters. It is not only necessary that we should have property of our own where our members can do the work of the Section with the greatest degree of ease and success, but it is also important that the Section should become oriented, so to say, settled, and not be handed about, so far as its Headquarters is concerned, from place to place, according to the person who happens for the time being to hold the office of General Secretary. It is just as important in Theosophical ranks that our chief centre should be definitely and substantially located as that the national seat of government in Washington be stably established.

Moreover, we shall never get that strong and hearty acceptance in the public mind, divorced from all ideas of our supposed oddness, until we show that we can do things like other people; until we show that we not only have ideals, but that we have skill in action. With a beautiful and dignified Sectional Headquarters in one of the fairest spots in America, in touch with a metropolitan centre (Los Angeles) of greatest promise, the Section will have an asset that can be pointed to and seen. That will prove of value on all planes. Our members are not generally well-to-do and they have not the means to own their own local centres just yet, but they do possess the means of building up a national establishment in which they may take a pardonable pride.

We have the right site, a location of unusual fitness and beauty, worthy even, if any place can be, of the presence of the Great One when He comes. Upon this we can, if we will, establish a strong working centre for the doing of His important work not only of present preparation, but of later fulfillment. To do this is our opportunity.

*

Gifts Received

Additional books for the Sectional Library at Krotona have been received:

Sacred Mysteries Among the Mayas and the Quiches, by Augustus Le Plongeon, 1903; *Cagliostro*, by W. R. H. Trowbridge, 1910, from A. J. Bell, Tucson, Arizona; *The New Word*, by Allen Upward, 1908, from Mrs. Narcissa Purdon, Geyserville, California; *Within the Mind Maze*, by Edgar Lucien Larkin, Lowe Observatory, Los Angeles, California, 1911, from the author; *Emerson's Essays*, by Ralph Waldo Emerson; *Classic Myths in English Literature*, edited by Charles Mills Gayley, 1894; *The Upton Letters*, by Arthur Christopher Benson, 1906; *A Visit to a Gnani*, by Edward Carpenter, 1905; *The Occult World*, by A. P. Sinnett, 1882; *Raja Yoga Lectures*, by Swami Vivekananda, 1899; *The Hidden Way Across the Threshold*, by J. C. Street, from Mrs. Jennie L. K. Haner, Krotona, Hollywood, Los Angeles, California.

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Events In India

Important papers having to do with the events now transpiring in India have been placed in the hands of all lodge officers of the American Section. These papers will be read before the lodges for the information of the members. Those who may not be able to attend the meeting at which the papers are read will be allowed by the lodge officers to read them personally.

We feel quite rejoiced that at last these troublous matters have been brought into the open where they can easily be met with a full defence.

*

Thanks

Grateful thanks from the General Secretary-Editor and his staff for all the kind greetings received at the Christmas season. They were too many to acknowledge individually without overtaxing the already overworked band of servers. The kind donors will, I am sure, accept this more general expression of gratitude.

*

Lodge Directory

Changes for the same not reaching the office of *The American Theosophist* by the first of the month cannot be made in the publication of that month, but must await the revision for the succeeding issue.

What has been thought to be our neglect in this matter of corrections and insertions will, by this explanation, be seen to be in most instances apparent only, due to date of receipt.

*

August Messengers

The reply to our call for this number has been well answered, enabling us to complete a fair number of bound volumes. We wish at this time to thank the senders who have thus responded, and to state that, the demand for it having been so great and still continuing, more copies yet will be acceptable.

Esperanto

The Theosophic-Esperanto organization, which is world-wide in its membership, held a successful meeting in connection with the Eighth International Esperanto Congress in Cracow (Austrian Poland) last summer.

It will continue with renewed vigor its two-fold task: First, of bringing Theosophy to the favorable attention of Esperantists, who are now a body large enough to offer a field worth serious attention from many points of view, even if they should not increase as rapidly as they have constantly been increasing in numbers; and, secondly, of seeking to persuade Theosophists to learn for their own purposes this easy and satisfactory medium of international communication, and prepare to adopt Esperanto as the ultimately officialized international language for all Theosophic publications and communications. The time and expense to be saved by the use of Esperanto is so obvious as to need no comment.

The chief American magazine of the Esperantists is announced in our advertising pages and is an excellent medium for gaining touch with the Esperanto movement.

*

A Warning Again

The following has been received from one of the lodge officers.

Can you warn the T. S. through The American Theosophist about a "slick" faker who is going about getting money from F. T. S.?

He goes under various names and claims to have been in the employ of a ferry company in San Francisco; that he has money in the bank there; and that he was induced to go to New York City by his brother-in-law who there borrowed nearly all the money he had with him and went to England. He then got as far as Buffalo and wanted work until he could get funds from home. He is about five feet six, tall, slender build and intelligent face; looks like a gentleman. He

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stole from a lady in Buffalo and is unworthy of help.

He does not claim to be an F. T. S., but says he has attended meetings "at home." Usually claims to have applied to one for help because "my mother's maiden name was the same as yours."

*

Guild of Mysteries of God

Mr. D. S. M. Unger, finding it impossible to take the Headship of "The Guild of the Mysteries of God," owing to the pressure of absorbing duties, it now becomes necessary to ask if there is any member especially interested in the introduction of the ceremonial order in the Church, based upon the more mystical or esoteric side of Christianity. If so, will such person kindly communicate with me.

A notice of the formation of this Guild will be found on page 311 of *The American Theosophist* and *The Theosophic Messenger* for January, 1913.

*

Postponement

The Opening Day of the Winter Session, 1913, of The Krotona Institute has been postponed from January 12 to February 2, 1913, owing to the fact that the Lecture Hall will not be ready for occupation until the last week in January. Registration Day will therefore be February 3, and Lectures will begin Tuesday, February 4, 1913.

Mr. Rogers' Lectures

Mr. L. W. Rogers is booked to deliver eight public lectures in the Berkeley Theatre 44th Street near Fifth Avenue, New York City, during the months of January and February. Admission to these lectures is free, but a collection will be taken at each meeting. The following is the program of the course:

Sunday evening, January 5, *Self Development and the Way to Power.*
Sunday evening, January 12, *Visible and Invisible Evolution.*
Sunday evening, January 19, *The Occultism in Shakespeare.*
Sunday evening, January 26, *The Common Sense of Reincarnation.*
Sunday evening, February 2, *Theosophy and the Bibel.*
Sunday evening, February 9, *The Utility of Tolerance.*
Sunday evening, February 16, *The Evolution of the Soul.*
Sunday evening, February 23, *The Life Sublime.*

Those who have friends in New York whom they would like to have attend these lectures should be written to and informed of the course.

*

Mrs. Russak at Krotona

Special E. S. and T. S. Groups will be formed at Krotona during the Institute for the benefit of the Institute members. In these Mrs. Russak will give a number of her much sought for lectures and talks.

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THE FIELD



DAVID S. M. UNGER

Saint Louis.

Just a line to tell you of the glorious meetings we have had with Mr. David S. M. Unger.

He spoke on *The Brotherhood in Daily Life* to one hundred fifty souls in a department store. The proprietors gave us the use of the large cafe room free and sent out 3500 of our poster announcements, one in each parcel, while they lasted; also put his picture card in their windows and, throughout, made us feel that we rather than they were the ones to whom gratitude was due.

He spoke on *Man and His Bodies* to a full house at the Metaphysical League. Great interest was shown and many personally thanked Mr. Unger for his lecture.

At Hanneman Hall a crowded house heard him on *Reincarnation*, and again on *When Christ Comes to St. Louis.* At this last lecture, the stillness of the people attending filled the hall with a sacred sweetness; at its close many added their names to the Order of the Star in the East.

Brother Unger left for home with our St. Louis blessing upon him.

And he left us his.

Margaret A. Ellis.

Cleveland.

Mr. Unger came to us and gave three splendid public lectures to large audiences and two talks to members. His presence is at once a benediction and an inspiration, and his words have enthused our members with a desire for service. I know we can go on to bigger things under the impulse of such an upliftment.

T. J. Phillips.

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CONCERNING THE SPINELESS CACTUS CUTTINGS.

[In the January, 1912, number of *The Theosophic Messenger* mention was made on page 206 in the short article, *Luther Burbank and his Spineless Cactus*, that a first lot was to be shipped to Mrs. Besant for Adyar.]

THAT first lot sent (unfortunately) was not delivered in time and the box was exposed to rain, so that the cuttings were found to be very much decayed. Some of each variety, however, were saved.

A letter from Mr. J. Huidekoper at Adyar now states that the second lot sent arrived in excellent condition, the loss being but three cuttings.

Mr. Huidekoper asks me to convey his as well as Mrs. Besant's hearty thanks to all those who contributed to the enterprise.

I may add that one of the members of San Francisco Lodge bore all the expenses of the transportation. A balance of $16.00 received after the second lot was sent remains to be invested in more cuttings as soon as a favorable opportunity arises to forward them.

P. van der Linden.

* * *

THE OPPORTUNITY OF THE SUNDAY SCHOOL

Dear Co-Workers:

Believing that one of our greatest opportunities is available through the Sunday Schools of the churches, I earnestly request each lodge to procure as many members as possible to work along this line, and to immediately get into communication with Mrs. M. V. Garnsey of La Grange, Illinois, who has charge of the "International Sunday School Lesson Sheets" Theosophically interpreted. These may be obtained from Mrs. Garnsey at five cents each. These sheets, without the interpretation, are used in all Sunday Schools. The possibilities of this work are most strikingly set out in the following extract from a letter written by one of our most earnest Spokane T. S. members:

"I have studied Theosophy for many years, and when I had to leave Spokane and go into the woods, thereby being deprived of the meetings and studying with congenial companions, I was rather rebellious. My opportunities seemed limited and I did not know which way to turn. I went to the school house to see if there was a Sunday School or any religious teaching. I was permitted to talk with the children; found they would be pleased to come. The teacher being a Methodist and knowing I was a Theosophist was not very favorable at first, but later promised to help me all she could. I next secured permission of the trustees, telling them I was going to have a Union School, where everyone had a right to his own beliefs and opinions, and was at liberty to state them. There was one Catholic and two Presbyterians on the Board. The result was that on the first Sunday there were twenty-two, all anxious to know about the Sunday class. I stated the principle of mutual tolerance and they all enrolled. The next Sunday we had twenty-five. We had no lesson papers, but I immediately wrote Mr. Unger (who has interpreted the International Lesson Sheets in a wonderful manner). I then went to Spokane and found an organizer of Sunday Schools; also visited the Sunday School Association and

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they gave me a lot of lesson papers and literature and I came home well supplied. The organizer was greatly pleased with my plan and promised to supply me with a month's literature, and the following Sunday he came and organized the Union Co-operative Sunday School, with fifty enrolled members. They came from a distance of three miles. I wrote on the blackboard: 'There is no religion higher than Truth,' and we had to study the Fatherhood of God and the Brotherhood of Man; also the Golden Text for the day, and after the classes were all over I took Mr. Unger's comments and gave our views of the lesson. Our organizer, Mr. Hagerman, is a Presbyterian. I told him that I did not know that he would recognize a Theosophist and he said that he was beginning to know there was nothing in a name; it was principle we were working for. He said he had never organized such a school before. Yesterday the lesson was from Mark viii, where Christ asked His disciples: 'Whom do men say I am, and whom do ye say I am?' This permitted an opportunity for a talk on reincarnation. It is fully forty years since I have had anything to do with Sunday School work, and not being a Bible student I suppose it is meant for me to study it in the light of Theosophy, which makes of it a veritable gold mine.

"I never dreamed there were so many people around here among the mountains and I am delighted with many of the young men and women. I am not expecting to make Theosophists of them, but I can give them the teachings. I feel the great need of getting the seed sown among the Christian churches before He comes. Yours for Service."

The above illustrates what may be done, even in mountain fastnesses, where one lost in service remarks that she never dreamed there were so many people in her territory.

There has been a tendency among our members to divorce themselves from all church and other activities, thereby limiting our area of usefulness. This is the one great reason for the rapid spread of the T. S. Order of Service.

Who will answer the call?

Ray M. Wardall.
Divisional Representative.

* * *

ANCIENT WISDOM.

Lesson Twenty-three.

1. *How does the will at last learn to choose in harmony with the law?*

2. *What is the difference between the human and the lower kingdoms as to the rule of law?*

3. *What influence, both in past and present, may lead reason astray?*

4. *When and how does morality begin in the infant thinker?*

5. *How does the perception of the pairs of opposites aid evolution?*

6. *Explain the development of the synthetic faculty.*

Send answers to Mrs. Addie M. Tuttle, Krotona, Hollywood, Los Angeles, California.



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MRS. RUSSAK'S TOUR.

Seattle.

THE great feature of the month has been the visit of Marie B. Russak, whose gracious and pleasing personality gave great inspiration to all the societies by her visit, and crowded houses greeted her everywhere. Both she and Mrs. Broenniman carried away with them the love and best wishes of all who met them. *Ray M. Wardall.*

Vancouver.

OWING to accidents and delays Mrs. Russak did not reach Vancouver until about seven o'clock on the evening of Sunday, December 1, and left us again late on the evening of December 2, but during the interval we held three meetings.

The first was a joint meeting of the T. S. and O. S. E. members, at which we had an attendance of about seventy members, and the address of Mrs. Russak was divided between the two lines of thought. From this meeting will, no doubt, accrue great good and an impetus to our work along certain lines. Especially are all impressed, among other things, with the necessity of our now wrestling with the problem of a central T. S. hall and centre where all our lodges may find a home and Theosophy a headquarters.

The second meeting was with the E. S. members and in regard to this it would be difficult to exaggerate the effect, for each one present seemed to not only richly enjoy the message brought by Mrs. Russak, but, more important, to receive through her as a channel a definite outpouring of deep spiritual power and blessing from on high. As one expressed it, it was not after all so much what Mrs. Russak said or did during our intercourse with her which remained with us as a memory, but the silent influence which she expressed at all times and which many of us were able to contact to our great benefit. All the E. S. members certainly appeared to receive a marked uplift from that meeting and her visit and, as the revived E. S. work here is already bearing fruit and proving itself the vital centre of our T. S. work, it is not easy to measure the value of this visit to us.

The third meeting was the public lecture and it was successful far beyond our expectations. We tried to prepare for it faithfully, but in the midst of a deluge of rain that evening we hardly dared

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hope that our hall would be packed as it was. There were probably between five and six hundred people, and of a class we wished to reach, and the audience was most sympathetic in every way. Mrs. Russak seemed to enjoy speaking and the audience certainly enjoyed the lecture. The leading morning paper gave nearly a column report the next morning and, moreover, is taking from one of our members an article following up the line of thought.

G. A. Love.

Tacoma.

MRS. RUSSAK and Mrs. Broenniman arrived at noon, December 3, and left us on the fifth at the same hour, so that we had only two days of the influence of their actual presence which, though so short, meant very much to us indeed, as the joy and comfort they brought and the knowledge and advice they gave will long remain with us as a stimulus and help in our work.

Tacoma Lodge had planned for some time to move to new quarters and are now congratulating themselves that this was accomplished in time to have Mrs. Russak dedicate the rooms, the ceremony taking place on Tuesday evening, December 3, following a talk to T. S. members. At this lecture there were about forty present, including members and friends in sympathy with the work, a gratifying audience for so small a lodge. The dedication ceremony was most beautiful and impressive, filling our hearts with love to all and with a desire to carry the Message afar and adding much to the feeling of sacredness with which, as T. S. members, we naturally regard our Lodge Room.

Mrs. Russak gave her public lecture in the Tacoma Music Hall.

A sermon subsequently preached by Rev. MacCullum, who occupies one of the Presbyterian pulpits in this city, in which he labeled all religions other than his own as "religions of sham" and referred particularly to Theosophy and Mrs. Russak's lecture, seemed to our members a splendid opportunity for publicity and although his sermon showed in anti-Theosophical sermons, thus giving but little ground to work upon, it was quite ably answered by Mr. M. R. Thompson of the Tacoma Society and Mr. Max Wardall of the Seattle Lodge. We feel confident that Rev. MacCullum's more ignorance and venom than is usual sermon had but one effect—that of causing many who might not otherwise have been interested to inquire into the teachings of Theosophy, with the result that their steps may be quickened towards the Path.

William Snell.

Portland.

THE visit in Portland was cut somewhat short on account of the inability to procure accommodations for the day scheduled for departure. All the meetings were held, however, and our gracious hostess, Mrs. Kyle, made it possible for us to leave so that our trip to Oakland might be taken with some comfort.

At that place Mrs. Russak went to the home of her sister and I on to Krotona.

E. R. Broenniman.

San Francisco.

ONCE more we have welcomed to our midst Mrs. Marie Russak, International Lecturer of the Theosophical Society, and once more we have been edified, instructed, helped and encouraged by her.

After spending a few days with her family in our sister city, Oakland, she was, December 11, escorted to San Francisco by one of the officers of our lodge and comfortably housed at the home of a member for her short stay of four days amongst us. The house was almost turned into a bower by the quantities of beautiful flowers lovingly sent by Miss Jorgensen.

On the evening of the same day some two hundred fifty people, largely non-members, though interested along advanced lines, listened with extreme attention to a serious yet fascinating exposition of some of the happenings on

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the other side of the veil, *Life After Death, Occultly Considered.* Coming from one who could say "I know," and not "Thus have I heard," it created a very deep impression on many students, Theosophical and otherwise, in the audience who were hungering for first-hand evidence; a more pertinent subject could not have been chosen.

A joint meeting in the headquarters of the San Francisco Lodge of the members of the two T. S. Lodges and the local group of the O. S. E. to the number of one hundred; a Section meeting at the home in which Mrs. Russak was domiciled, and a general E. S. meeting completed the activities.

On the whole, considering that it was near the holiday season and weather threatening, much good was done by her visit. We hope that, when again she comes to us, it may be for a longer time.

Dora Rosner.

Oakland.

EVERY effort had been put forth to prepare the minds of the public for Mrs. Russak's coming, by means of propaganda literature, stereopticon lectures, and a weekly enquirer's meeting, together with numerous classes. Her lecture here, given before a large and attentive audience, has been the means of giving Theosophy in Oakland a great uplift which cannot help but be far-reaching in its effects. She also gave a most helpful talk to the members of the Oakland and Berkeley Lodges combined.

Emma F. Shortledge.

TO sum up: This trip has covered the United States very thoroughly, with the exception of a few southern states. One cannot judge of results at once, but the public lectures have been wonderfully well attended even in centres where tickets were sold at one dollar each. In nearly all of the places most intelligent questions were asked after the lecture and Mrs. Russak answered invariably in her tactful way, never compromising the Society in the least, but ever careful to explain that she could only give her personal point of view.

In two centres, although she offered as usual to answer any questions ("if I can," she says), the entire audience sat as though spellbound and no one moved until she left the platform.

One member expressed regret that Mrs. Russak with her great powers and wonderful sensitiveness should be addressing large public audiences, but after he witnessed the effect of her lecture upon the people attending he withdrew his statement and said he was sure at whatever cost it was worth it to them.

In many centres where contentions had evidently arisen over the Order of the Star in the East, after a clear statement of the object and beliefs of this Order by Mrs. Russak one would hear remarks like these: "That talk puts a new light on the entire matter;" "I believe all that and could not oppose working for the Order." Mrs. Russak had a charming way of bringing all into closer touch with the Head of that Order by telling little incidents in the every-day life of Alcyone and describing his own devotion, steadfastness and gentleness when he was struggling to express in English those great simple truths taught him by his Master.

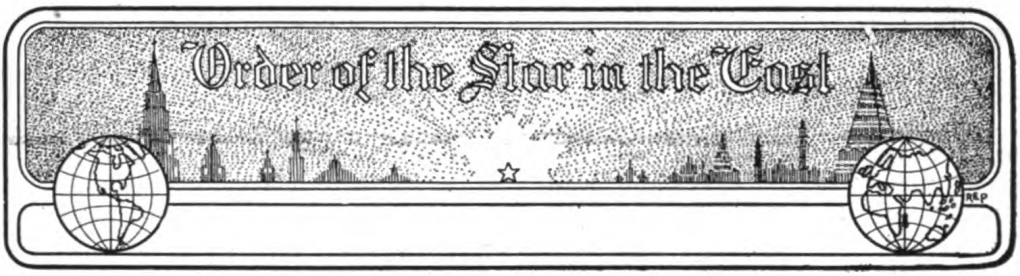
The T. S. talks were of infinite value and must have brought new life into every centre visited. On several occasions people applied for membership at once. In St. Louis a gentleman asked as his first question: "How should one go about it to become a member?"

Every E. S. member knows what those heart to heart talks are that Mrs. Russak gives the groups and how she fires every heart with new hope and every mind with a fresh determination to make the most of this life.

The visiting of centre after centre by one so beloved links the members more closely to one another, to our leaders and, finally, to Those Great Ones to Whom she stands as an "open door."

E. R. Broenniman.

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That, then, is the word, the thought I leave with you: to develop in yourselves the Spirit of the Christ, and then at His coming, you shall recognize His beauty. Learn compassion, learn tenderness, learn good thoughts of others rather than evil, learn to be tender with the weak, learn to be reverent to the great; and if you can develop those qualities in you, then the coming Christ may be able to number you among His disciples, and the welcome that the earth shall give Him shall not again be a cross. ***Annie Besant.***

PREPARING THE MASTER'S WAY



THE Order of the Star in the East has as its declared purpose one main effort—preparation for the coming of the Master. But what, exactly, do we mean by such a phrase, what *sort* of preparation, along what lines is preparation for Him possible, and how do we as an organization propose to work? In planning each day the "definite work which may help to prepare for His coming" our members must be guided not by vague phrases, but by a clear understanding of the types of activity which can most effectively be turned to His use.

Let us look forward, first of all, to the future, to its possibilities and probabilities. For when we realize even dimly the goal, then we can comprehend more clearly the way to reach it. What, then, is the goal for which our Order is working? In other words, what is this event which will mean to our members the climax and crown of all their hopes and labors? Most emphatically the event which nearly all members of the Star realize as imminent, and which the leaders of this movement predict in no uncertain words, is a repetition in the twentieth century of such occurrences as took place when the Christ appeared in Palestime, or when the Buddha came to teach in India. Briefly, that is our goal; and our members are carefully considering all it means. Describe it as you will, clothe that expectation in whatever words you wish of symbolism, of idealism or of mysticism, they all resolve finally into one picture—a picture which we should constantly and definitely keep before our minds.

And that picture? A glimpse of a Master-Mind appearing to enlighten the modern world even as the Master-Mind came to enlighten ancient India in the person of Gautama, the Buddha; even as the Master-Mind appeared in the person of Jesus, the Christ; even as Master-Minds came, beyond a doubt, in bygone ages. And as the Great One was sent to

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the older nations, so may we picture Him coming today—a Teacher, arising perhaps from obscurity, making His way before the world by the pure force of His marvelous love and wisdom, facing the public with His teaching, braving the mockery of worldly minds, drawing round Him as followers all who are ready to respond to Him, leading a life of constant sacrifice and labor, of widespread teaching and travelling, until the time comes for Him to depart.

And our picture, moreover, may extend still further into the future. We may look beyond His departure, see the remembrance of Him and of His teaching passing downward through many generations, His words justifying themselves year after year, until finally the world banishes all doubts about Him and His figure stands out clearly before all peoples—the inspired Founder of their religion. Thus it has ever been in the past; thus it is likely to be today.

What more is necessary in our picture? Is not even that glimpse sufficient to urge us to constant effort in the comparatively few years that lie between us and Him? If dark days of discouragement come to us, can we not find comfort in our picture? True, the details of the sketch are lacking, but we may leave Him to fill those in for us when He comes. Let us, meanwhile, realize in our picture of the future, both its reliability as to general outlines and its fallibility as to details. For if we tried to fill in the details too closely, our canvas would perhaps offer Him no space in which to place His colors.

And if our expectation is clearly true in outline, then it points to one effort which should be predominant in our task of preparation; and that is the effort to do all in our power to secure for Him as large a following, as wide a hearing as possible, so that multitudes of those who are alive when He comes to earth may be drawn to hear Him and receive the blessing of His teaching. There is no doubt that such an organization as the Order of the Star in the East could be useful in that respect, at least. Each Star member is urged, therefore, to make around himself, in his own home or neighborhood or city or country, a centre which will later respond to the teaching and influence of the Master. Let each member look around him and see what is needed in his own environment in order to make the Master welcome and understood. Around each member an uplifting influence should spread, born from the knowledge and the inspiration of His near coming. From the studies of the members, from their sharing with others what they learn, will arise, even among those who would not ordinarily be interested in such subjects, an attitude of inquiry, of searching for Truth, so that when One comes before the public who has the reputation of being a Light-bringer, then eager minds will attend to His teachings, ready to judge by His words whether the reports they have heard about Him be true.

But in all this work of outer preparation there is an inner force as well that must be continually reckoned with in all its phases—the power of thought. There must be preparation on the planes of thought as well as on the planes of physical action. Of late years the power of thought has become more clearly recognized in western lands. It is a power, then, to be studied and used in the work of our Order. Let our members waft to the coming Lord their daily thoughts of reverence and of welcome; let them extend to their co-workers thoughts of brotherliness and gentleness; let them send out into the mental world strong thought-forms of every Truth that time and reason have proven true. Thus can our Order become a strong force towards the establishment of the new age of peace and wisdom. Thus can the work of preparation be wisely done, avoiding many causes of friction and misunderstanding and intolerance. And thus, it is hoped, can the Order of the Star in the East prove worthy, when He comes, of being guided by Him into further fields of usefulness.

Marjorie Tuttle,
National Representative.

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KROTONA



Mrs. Besant, on page 334 of the November *Adyar Bulletin*, refers to Krotona as

"A new centre of the work of the White Lodge."

A POINT IN PROOF

December 11, 1912.

When Mrs. Russak came to us in Buffalo last summer, she told us that some tremendous forces are being sent out from Krotona as from a reservoir. I, for one, listened in reverence and awe to her lectures and went my way and became engrossed in mundane affairs again, thinking vaguely of it or not at all. Therefore it came as a shock and a very great and solemn joy when it was brought home to me the other evening just how true her statement was.

For some weeks past I have been plunged deeper into worldly affairs and have had less time for meditation and beneficent thought than is useful. Therefore when a chance does come to think of things worth while, it is usually difficult or quite impossible to get away from the coarser and less beautiful thought-forms that have been building and have had of necessity to be used in the day's work. It is a fact that harasses more than a little.

Well, the other evening my *Theosophic Messenger* arrived in the course of the afternoon and was waiting by my plate at the supper table. I pulled it from its covering and glanced through it, then later when I started down town to attend to some work I tucked it under my arm to read on the car.

I was fortunate enough to find an empty seat with other vacant seats in front and behind, so that there were no possibly unpleasant auras of other persons to worry about. I leaned back and thought: "Let's see if I can't concentrate on such and such a problem of the relation of spirit to matter and, for once, think connectedly on it without wandering to the ends of the earth after any stray thought-form that happens to brush through my head."

To my real astonishment I found that I *could* think, clearly and connectedly and without trifling digressions. I dropped the magazine I was carrying onto my knee—its reading would keep—and plunged into a high and reverent realm of thought. At the end of twenty minutes or so, when I left the car, it was with an almost forgotten sense of spiritual rest and well-being that was quite strong enough to leave plenty over for kind thoughts to be scattered around for others.

I plunged into my work, which was of a sort that drags one almost painfully to earth and to the *frivolous* subdivision of the astral plane (if it has ever been called this), and close to midnight I got on a car, pretty tired and rather at odds with life and its manifestations, found a seat, and half-heartedly reached out for peaceful musings again.

Very much to my surprise I found no difficulty in attaining that plane of detached and quiet thought once more. This time there was no question of withdrawal

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from others' auras, for squeezing me into a corner of the crosswise seat was a large lady, other passengers were seated immediately front and rear, the aisle was packed tightly and everybody was jabbering—over the rumble and jolting of the car—about theatres and dances, and so forth; the very last possible place in which to enjoy one's own thoughts.

I tackled the problem at once, trying to find a rational solution. On the other car my isolation, plus the fact that the car was one of a new type that the street car company has lately put into operation, might have sufficed to permit me to think nearly as well as in my own little meditation room. But this car was crowded—at least five other auras were impinging on my own—and the car was of the old type, for many years in service and therefore saturated beyond question with highly undesirable astral vibrations.

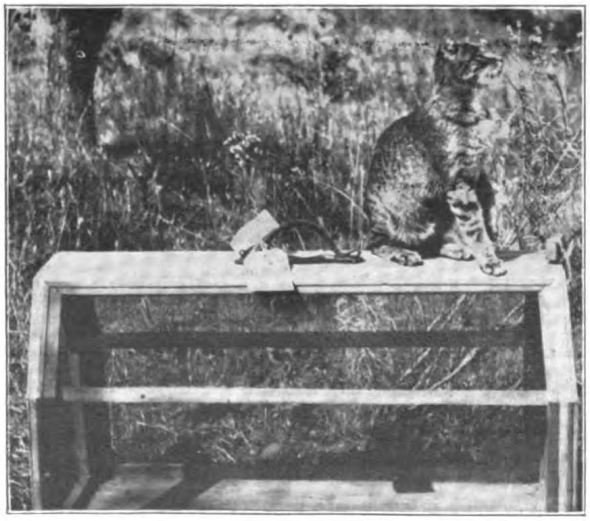
Why, then, could I think of the Coming of the Great One in all reverence? Why could I arrive at a satisfactory occult explanation of certain phases of insanity? Why could I form a clear picture of the Wheel—all under such very unfavorable conditions? And suddenly, in a flash of intuition, I understood. It was what I held in my hands, the copy of *The Theosophic Messenger!*

Oh, but clearly I understood! This was printed at Krotona and sent out from Krotona, and whether consciously on the part of the earnest workers at our Mecca of America or unconsciously, it was saturated with the vibrations, with the wonderfully powerful blessings from the great spiritual reservoir at Krotona of which Mrs. Russak had told us! Why, I could actually feel the wonderful energy flow through my hands now that I thought of it directly. The simple magazine that the average man would toss aside without a second glance, was, and *is*, a talisman in the truest sense of the word!

I am not ashamed to confess that I slept that night with my *Messenger* tucked under my pillow and that I slipped it next morning into a deep and wide pocket in my overcoat, where it remains, a constant source of supply of urgings toward the better all through the day; a talisman indeed.

This is not imagination; I *know* it to be so. My *Messenger*, as all the others that come from Krotona the Blessed, was surcharged with just the high vibrations that all we Theosophists desire in our daily lives, desire both for ourselves, that we may be better instruments, and for others.

A Buffalo Lodge Member.



Here is a picture of "Elaine," Miss Marjorie Tuttle's cat and the ten-dollar cage which carried Miss Puss to Krotona from Chicago.

She expresses herself as delighted with her present environment, and makes herself known and felt among us. She follows her mistresses about as a dog would, is very exclusive in her company and in varied ways shows strong individualization.

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The first event of New Year's Day was the arrival of the first issue of *The American Theosophist* in the new office—a significant and happy happening.

Up to this time, facilities for handling having been inadequate, the bulk of the magazines printed had been mailed directly from the Press in the city. Now, the 10-thousand issue, with the exception of 1500, will be brought to Krotona, be wrapped by devoted hands, stamped by loving hearts, and sent forth "In Their Name."

Fifteen hundred of each issue will, beginning with the January number, be taken directly on publication by The Los Angeles News Company for distribution to newstands in all the principal cities of the United States. Thus is added an increased means for propaganda, the importance of which is inestimable.



Neely, Mr. Warrington's little daughter, with her pup "Tona" and Edgar Broenniman's dog "Foxy." . . . .

Foxy travelled all alone from Boston last autumn to join the colony. As his young master was the first child homed here, so likewise Foxy holds the rank of Senior, in point of time, among the Four-footed Brothers. And he carries his position with dignity and intelligence, and is much loved.



Picture showing alterations in process at the "Yellow House." The large, light and airy English basement has since been completed, the interior painted in white, and a general office ample for many helpers, fitted up.

Entrance is on the east side, and is shown in the picture. Should you wish to see Mr. Kunz or Mr. Ensor, pass through the workroom to its southwest corner and there you will find them in a spotlessly white and tidy business office.

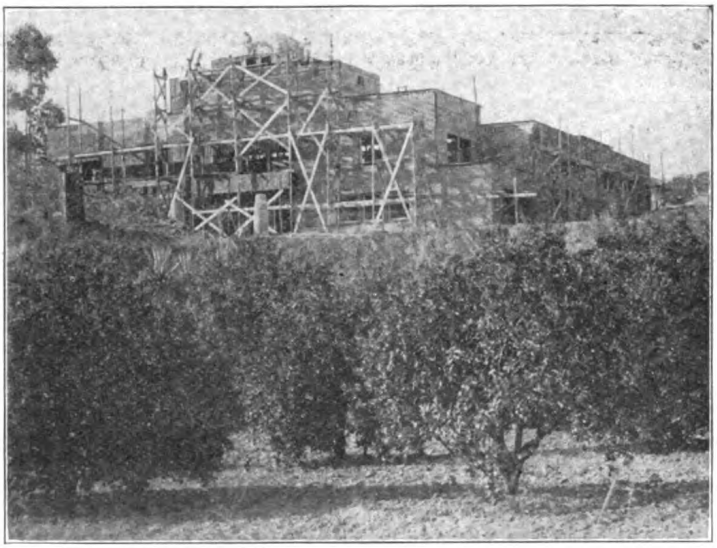
Prof. Edgar Lucien Larkin, Director of the Lowe Observatory, Mt. Lowe, California, has marked, in his life's diary, the last day of the year 1912 with a *red-letter*. He paid his first visit to Krotona that afternoon, bringing to us neighborly salutations, tokens of brotherly help and an amount of personal interest such as puts a *complementary red-letter* into Krotona's life-journal.

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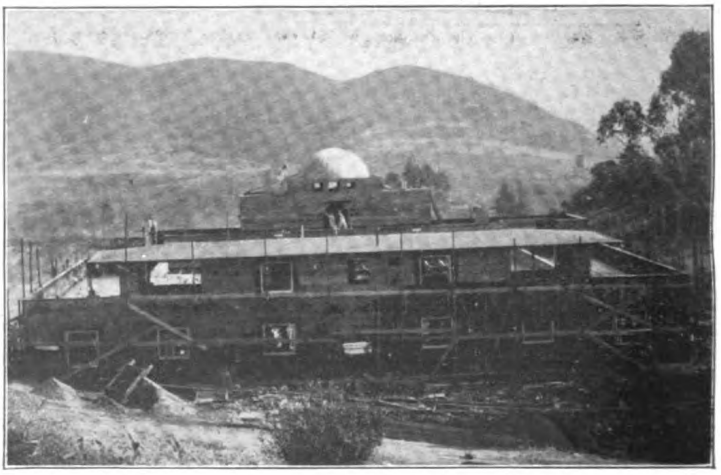


KROTONA COURT READY
FOR THE PLASTERERS
VIEW FROM THE NORTH

VIEW
FROM
THE EAST

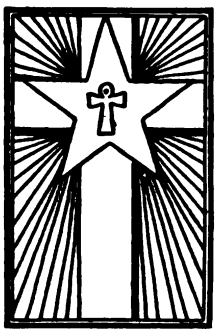


VIEW FROM
THE WEST



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TO THE HIGHER GRADE



OUR beloved sister, Mrs. Laura A. Cornwell, who was one of the first of the tiny group to create the nucleus for the manifestation of Krotona onto the physical plane, has passed into the higher world. We called her our Abbess. Her tall, handsome figure, her forceful silence, her strength of purpose and beautiful devotion, coupled with her motherly attitude, made the designation, jocularly chosen, seem fitting. Her love for the Krotona idea had extended back for years, and her happiness at being one of the members to take part in its first materialization was very great.

She passed rather suddenly, but for many weeks had suffered very great pain. She died wishing to come right back to Krotona and take up her work again; her desire to serve her Master in this way was overpowering.

A striking effect was noticed in connection with her passing. A most extraordinary feeling of lightness of heart and almost joy seemed suddenly to take possession of the hearts of those who were close to her soon after she was released from her terrible sufferings. That sudden inner joy seemed to overbear all sadness felt for the loss of a beloved comrade. She seemed to be cheering us, lest we should grow depressed at her loss. This seemed to bear testimony to the changed attitude that must come over the people when they learn on the one hand what death actually is, how it is a birth into a joyous life, and on the other how the living and the dead may co-operate with one another in spreading joy instead of sorrow.

The passing of our Abbess breaks a little group known as our dear Bhaktis, but undoubtedly their invaluable work will nevertheless proceed without a break and even with greater power.

Mrs. Cornwell was a Co-Mason. Her funeral ceremony was conducted under the auspices of the Co-Masonic Lodge and of the Los Angeles Theosophical Lodge. The body was cremated.

Another member to pass into the silence was the Honorable Henry A. Coffeen, ex-Congressman from Wyoming.

Mr. Coffeen had been in the habit of coming to California for many years and last spring gave us the pleasure of receiving him at Krotona. Only a few days before he died at his Wyoming home I received a letter from him asking if the Krotona Institute would accept his library of some fifteen hundred volumes as a gift.

Mr. Coffeen was a very earnest seeker after truth, a deep thinker and a great reader. His library is one of the most unusual in the country and contains many rare books. He was skilled along the lines of Pythagorean learning and took an interest in the work known as "*The Aquarian Gospel of Jesus the Christ*," by Levi, for which he wrote an introduction. His release brings him in even closer touch with the centres of activity which held such great interest for him.

The beneficence mentioned will cause his name to be one of the permanent memorials at Krotona.

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THE STUDENTS' ATTITUDE

THEOSOPHY is valuable to its students in just so far as they attempt to live it. All study and effort is merely an intellectual exercise unless the knowledge acquired leads to right thought and right action. It is really harmful to acquire Theosophical knowledge unless we act according to our understanding of it so far as our circumstances and ability will allow, for with knowledge comes responsibility.

So the one purpose we should all have in mind in all things concerning our Theosophical studies is that we are seeking this knowledge in order that we may be better able to live the Theosophical life, the life of service and usefulness to others.

In order to realize the real desirableness of this course of action, we must to some extent realize the Unity that underlies all selves. To realize this Unity is to grow in Spirituality, for Spirituality is the realization of the Self.

When we can learn to see God in all things and all things in God, we must of necessity throw all our energies into the attempt to co-operate with Him, to merge our will in His will, our lives in His life. To realize this Unity of all selves in the One Self helps us to act and think rightly toward others, for we then know them to be one with ourselves. It cultivates friendliness, sympathy and tolerance toward all our brothers and in a Theosophical lodge especially, it draws the members together into a sort of family group where the utmost good feeling and friendly affection exists.

In all study and discussion members should remember that they are all students, usually very young students, that their knowledge is usually limited and imperfect, and that anything that is said by any one is only the opinion of the speaker on that subject. Even our greatest teachers are continually sounding this warning, and as we grow in knowledge we see more and more that all we suppose we know has to be often modified as we acquire greater knowledge. Only the Masters can be perfect in knowledge.

So if opinions differ greatly, remember that it is due to imperfect knowledge and that each may be partly right. We must grant the same respect to each one's opinion that we ask for our own, always seeking to understand each other's viewpoint and to take from each opinion that which seems to us to be true.

Also, if we would be good students, we will not allow ourselves to become set in our opinions on any subject. We must hold all our views subject to such modification as later and more perfect knowledge may require. On the other hand we must not hold our opinions so lightly that we are blown around by every wind. We must simply hold ourselves open to conviction on all subjects, willing to change or modify our opinions whenever we are convinced that we have been in error.

It is best in a study class to promote the widest possible discussions, but these discussions must not be allowed to fall into argument. Argument in a Theosophical lodge meeting is not only fruitless but actually harmful. It is an attempt to force an opinion on another against his will. We must be content to express our ideas and leave all others free to take from that expression whatever seems good to them. If the expression of conflicting opinions is allowed to fall into argument, the atmosphere of the meeting is changed from one of harmony to one of conflict and the higher purposes of the meeting are wholly frustrated.

G. H. Hall.

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THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Founded at New York, November 17, 1875.



Incorporated in Illinois, on September 21, 1911.

A. P. Warrington, General Secretary, Krotona, Hollywood, Los Angeles, Calif.

A detailed outline of the Organizati on of The American Section of The Theosophical Society is given on a succeeding page. Please address all official communications to The General Secretary or, if dealing with matters connected with The American Theosophist, to The Editor or Business-Manager.

Divisional Representatives

The Divisional Representatives, whose names and addresses appear on a following page, will transact all Sectional business such as may be carried forward in the territory and away from the Headquarters. They will provide lodge officials, free of cost, with application forms, demits and other material, as well as directions and assistance about work in their respective divisions. Lodge officials will continue to send notices of change of address, transfers, dues, etc., directly to Headquarters.

Sectional Literature

Literature pertaining to the work of The Theosophical Society and to Theosophy may be obtained from Mrs. M. V. Garnsey, La Grange, Illinois. Please consult pages herein which are devoted to Organization, Propaganda Literature, Dealers in Theosophic Books, etc.

Joining The Theosophical Society

Persons wishing to join The Theosophical Society should communicate with officers or members of the nearest lodge or with the Divisional Representative in the Division in which they reside. A full list of the lodges with the names and addresses of the officers thereof is listed in the Directory, and the names and addresses of the Representatives appear on the page devoted to Organization. These will gladly provide the enquirer with information.

Form of Bequest

"I give and bequeath to The American Section of The Theosophical Society, incorporated under the laws of the State of Illinois on September 21st, 1911, the sum of ....., to be paid within ..... months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

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ORGANIZATION

The American Section of The Theosophical Society

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CARLOS S. HARDY, Treasurer.

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ROUND TABLE: Representative for America, Mrs. Josephine E Wardall, 2616 Walnut Ave., S. W., Seattle, Washington.

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LODGE DIRECTORY

NOTE: After the name of each city appear the names of the local lodges, the names and addresses (1) of the president and (2) of the secretary, and memoranda of the lodge activities. The word lodge is omitted for the sake of brevity. Only public lectures and lodge meetings carried. The indented lines in smaller type give, for the city named, where no lodge exists, one name of a Theosophist as reference resident.

AKRON, OHIO ..... AKRON: A. Ross Read, 134 E. Market St.; Mrs. M. F. Karper, 146 S. High St. Meets E. Market St, Thursday evenings, 7:30 o'clock. Tel. Peoples 5208.

ALBANY, N. Y. ..... ALBANY: Miss Grace E. Boughton, 98 Jay St.; Miss Anna Emmons, 15 Western Ave. Meets 294 Quail St., Monday evenings, 8 o'clock. Home Phone 685.

ANACONDA, MONT. ..... ANACONDA: Edwin B. Catlin, 315 W. Sixth St.; Mrs. Winnie Abbott, 318 W. Fourth St.

AUSTIN, TEXAS ..... AUSTIN: Thomas D. Dawkins, 1104 Blanco St.; Fred H. Smith, 613 Congress St. Meets 908 Congress Ave., Monday evenings, 8 o'clock. Tel. 629 S.W.

DHARMA: Miss Pauline Trueblood, 2623 University Ave.; Mrs. E. A. Graves, 1401 W. Fifth St.

BALTIMORE, MD. ..... BALTIMORE: Mrs. S. Y. Ford, 4524 Reisterstown Road; Mrs. Gracia F. Tongue, 4524 Reisterstown Road.

BERKELEY, CALIF. ..... BERKELEY: Mrs. W. J. Woods, Sec., 1334 Spruce St. Meets Wright Block, corner Shattuck and Centre, third floor, Thursday evenings, 8 o'clock. Lectures: Sunday evenings, 8 o'clock. Tel. Berkeley 5346 or Home 2495.

BOSTON, MASS. ..... ALPHA: James Middleton, Pres., 120 Boylston St., care Harper & Bros. Meets 585 Boylston St., Thursday evenings, 8 o'clock. Tel. Oxford 1044.

BESANT: Miss Eudora Morey, Sec., 17 Batavia St. Meets 17 Batavia St., Suite 8, Thursday evenings, 8 o'clock.

BOSTON: Mrs. Luella K. Hastings, 76 Centre St., Dorchester Centre, Mass.; Mrs. Bessie W. Jewett, 84 Willowwood St. Meets 585 Boylston St., Room 10, Wednesday evenings, 8 o'clock. Tel. Dorchester 566-M.

HUNTINGTON: Mrs. Valetta Thelen, 201 Suffolk Road, Chestnut Hill, Mass.; Mrs. Isadore Wing, 201 Kensington Bldg., 687 Boylston St.

OLCOTT: Miss Selma Fritz, 15 Concord Square; Miss Emma Mills, 389 Main St., Brockton, Mass. Meets Chauncey Hall Bldg., Room 10, Copley Square, Friday evenings, 8 o'clock.

BROOKLYN, N. Y. ..... BROOKLYN: Harold C. Stowe, 172 S. Oxford St.; Miss T. Van Nostrand, 95 Lafayette Ave. Meets 95 Lafayette Ave., Monday evenings, members only, 8:15 o'clock; public beginners' class, Wednesday evenings; advanced classes, Wednesday, Thursday and Friday evenings, 8:15 o'clock, and Sunday mornings, 11 o'clock; public lectures, Sunday evenings, 8:15 o'clock. Tel. Prospect 4476.

BUFFALO, N. Y. ..... BUFFALO: Dr. T. P. C. Barnard, Box 5, N. Tonawanda, N. Y.; J. E. Taylor, 256 Main St. Meets "The Markeep," corner Main and Utica Sts., Sunday afternoons, 3:30 o'clock. Tel. Crescent 465-L.

BUTTE, MONT. ..... BUTTE: J. E. Lostin, P. O. Box 983; Mrs. Emily T. Lostin, 225 N. Henry St. Meets 119 Owsley Block, Sunday and Wednesday evenings, 8:15 o'clock. Tel. 8790 Independent.

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CHICAGO, ILL. ..... **CHICAGO THEOSOPHICAL ASSOCIATION (representing the following Chicago lodges): Public lectures at Besant Hall, Lake View Bldg., 116 So. Michigan Ave., Sundays, 3:15 and 8 o'clock.**

ADYAR: D. S. M. Unger, 2020 Harris Trust Bldg.; Harry A. Alexander, Des Plaines, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Thursday evenings, 8 o'clock. Tel. Randolph 3364.

ANNIE BESANT: John C. Myers, 10736 Walnut St., Morgan Park, Ill.; Mrs. J. C. Myers, 10736 Walnut St., Morgan Park, Ill. Meets Lake View Bldg., 116 So. Michigan Ave., Tuesday evenings, 8 o'clock, Tel. Morgan Park 1554.

BLAVATSKY: Albert H. Franciscus, 5428 Washington Ave.; Miss Elizabeth Hansen, 1109 N. Humboldt St. Meets 1119 Dearborn Ave., Wednesday evenings, 8:30 o'clock. Tel. Dearborn 1286.

CENTRAL OF CHICAGO: Miss Gail Wilson, 113 So. Seeley Ave.; Miss Inger Adele Wilson, 113 So. Seeley Ave. Meets Lake View Bldg., Monday evenings, 6:45 and 8 o'clock. Tel. Central 5049.

CHICAGO: Miss Julia K. Sommer, 710 Waveland Ave.; Mrs. Kate G. Hill, 2537 Michigan Ave. Meets Lake View Bldg., 116 So. Michigan Ave., Wednesday evenings, 8 o'clock (first Wednesday of the month excepted.) Tel. Harrison 4476.

CHICAGO NORTH SHORE: John L. Healy, 2026 Greenleaf Ave.; Mrs. Ida Ferne Robinson, 4423 N. Robey St. Meets 4666 Evanston Ave., Rooms of North Shore School of Music, Thursday evenings, 8 o'clock.

ENGLEWOOD WHITE: Mrs. Lora E. Barrington, 141 W. 70th St.; Mrs. Julia W. Goodell, 1723 Humboldt Ave. Meets Wednesday evenings, 8 o'clock.

GERMAN MORNING STAR: Mrs. Catherine Schott, 1157 Belmont Ave.; Dr. Karl Freitag, 19 So. Hoyne Ave. Meets 3403 N. Paulina St., Sunday evenings, 8 o'clock, Thursday evenings, 8:15 o'clock.

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Fees and dues	199.49	Stationery, supplies	149.74
General Fund	765.19	Postage	87.56
Krotona Fund	303.35		
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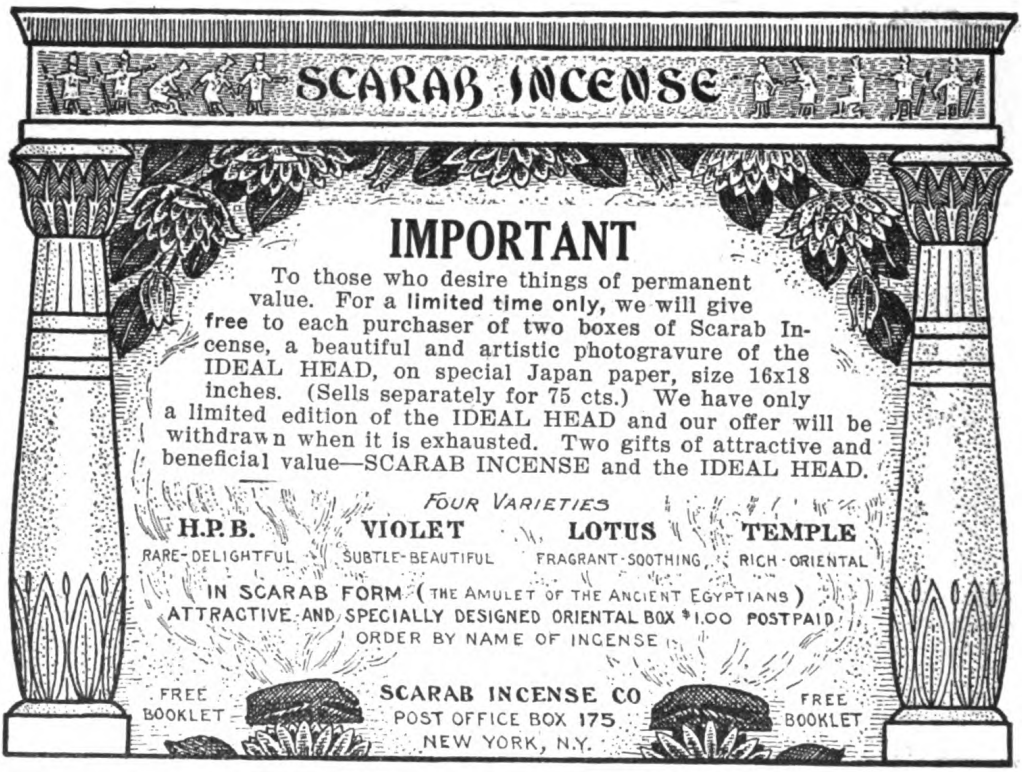
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